

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2898.
NEW SERIES, No. 2.]

LONDON, SATURDAY, JANUARY 8th, 1898.

[ONE PENNY.

CONTENTS.

	PAGE
NOTES OF THE WEEK	17
ARTICLES :—	
St. Augustine	19
The Freedom of the Son	22
On Postal Mission Service	23
LITERATURE :—	
A Book on the Sects	20
Publications Received	20
THE INWARD LIFE	21
POETRY :—	
The New Year	22
OBITUARY :—	
Mr. John Wood	23
Mr. W. A. Sothorn	23
LEADER :—	
Our Free Churches	24
SERMON :—	
By the Rev. Stopford A. Brooke, M.A., LL.D. 25	
THE CHILDREN'S COLUMN	27
PROVINCIAL LETTER :—	
London	28
NEWS FROM THE CHURCHES	29
ADVERTISEMENTS	30

NOTES OF THE WEEK.

IN our New Year's number we printed a list of fifty names of those who had been good enough to undertake to contribute to *THE INQUIRER* during the year. They were the names of writers who, for the most part, had undertaken to do special work, together with a few others; but the list must not be regarded as exhaustive. It would be a sincere satisfaction to us, at the end of six months, to be able to print a much larger list of those who had actually made some contribution to these columns. *THE INQUIRER* must live by the sympathy and active co-operation of many friends. Its strength must be an index of the power of religious life in our community. And we trust that it is needless to assure our friends that whoever has some strong and helpful word to say (especially if it can be said in the compass of two, or, at most, three columns), should find an opportunity of saying it in these pages.

As we mentioned last week, the form of the *Christian Register* is to be changed, beginning with the issue of the present month, and the subscription price will be reduced to two dollars per year. Under the editorial charge of the Rev. George Batchelor, backed by funds provided for the purpose, it is confidently expected that the *Register* will be a stronger and abler paper than ever—a worthy representative of the denomination for which it speaks. As the reduced price of the *Register* now places it more nearly within the reach of all, and in the belief that denominational and other interests will be better served by the union of the two periodicals, it has been decided to discontinue the *Unitarian*, and no more numbers will be published.

SINCE calling attention to the *Seed Sower*, as a useful parish magazine, well fitted to be localised by our congregations throughout the country, we have seen a copy of the January number as it is used at Essex Church, and by the Western Union. Essex Church prints a special eight-page cover, which is the calendar of the congregation, illustrated by a view of the church and a portrait of Mrs. Catherine Cappe. In addition to announcements as to services and other meetings during the month, the calendar has two pages of Minister's Notes, and two other pages of a sermon on 'What have we to do with Jesus?' The Western Union copy also has an eight-page cover, with a preachers' plan for the month, for the twenty-eight congregations included in the Union, and notes and announcements from a good number of them.

THE Committee of the United Blackfriars and Stamford-street Mission, having now obtained estimates for carrying out the alterations at the chapel which they consider necessary for the proper carrying on of the mission and other work, and which they have reduced to the lowest possible limit, find the cost will be a great deal more than they anticipated, amounting to nearly £1100. Donations and promises have been received to the extent of £730, and the Committee now appeal for a further £400, to enable them to open the chapel free of debt early in April next. The Committee are looking forward with great hopefulness to the settlement of the Rev. F. Allen, of Chatham, who has accepted their invitation to become the minister. Donations and promises of help will be received and acknowledged by either the Treasurer, C. F. Pearson, 6 and 7, Red Cross-street, E.C.; or the Secretary, Percy Preston, 25, Mount Park-crescent, Ealing, W.

'THE Use of the Blackboard in Bands of Hope' is the subject of an address to be given by Mr. Rowland Hill, of Bedford, at an open conference to be held at Essex Hall, on Thursday evening, January 20, under the auspices of the Essex Hall Temperance Association. Admission will be free, and a large attendance, not only of Temperance workers, but also of Sunday-school teachers and other friends, is looked for.

THROUGH the Indian papers we hear of an important debate that took place at the Cambridge Union last term, which aroused so much interest that the issue of tickets to visitors had to be stopped. Mr. Baptista proposed a motion denouncing the present policy of coercion in India, and, strange to say, this was carried by a majority of 32. The result is chiefly attributed to a speech by our friend, Mr. A. M. Bose, of Calcutta (and an old graduate of Cambridge), which 'was listened to with rapt attention.

It is needless to say that his powerful speech went to the heart of all, and made many proselytes to the Indian cause. The tone of the house, hitherto hostile, was completely changed.' Mr. Bose was to have preached at Effra-road, Brixton, to-morrow, but on account of indisposition has been obliged to postpone his engagement.

THE *Daily Mail* on New Year's Day was good enough to announce as the first item of 'Anglican' intelligence in its column of Church News and Notes, the engagements of the Rev. Stopford A. Brooke to preach at various places throughout the country.

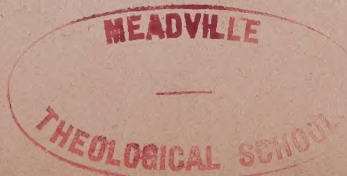
AMONG the New Year's honours we note that the dignity of a Baronetcy has been conferred on Mr. Edwin Lawrence, M.P. It will be remembered that last year's obituary included the names of two of Sir Edwin's brothers, the late Sir William Lawrence, and Sir James Clarke Lawrence, Bart.

UNDER the will of the late Mr. James Heywood, in addition to personal benefactions, the British and Foreign Unitarian Association receives £1000; Manchester College, Oxford, £500; the National Sunday League, £500; University College, London, £200; Girton College, £200; and the London Nonconformist Committee, £1000.

THE Rev. B. B. Nagarkar delivered a lecture on Sunday evening, January 2, in the Birmingham Town Hall, to an audience of 3000 persons, several hundreds being turned away, unable to get admission. His subject was, 'The Social and Domestic Life of India.' The chair was taken by Lieut.-General Phelps, who had been for nearly thirty years in India.

'NOT a song-bird hat in stock' is posted on frequent bulletins through the millinery department of Marshal Field's great store—the largest of the great 'drygoods' establishments of Chicago and known throughout the West—a public acknowledgment of the victory of the Audubon crusade.

PUBLIC opinion in Warwick has been greatly aroused by an attempt to dismiss from an unsectarian local charity a nurse, on account of her having become a Catholic. The Countess of Warwick has written a strong letter to the *Warwick Advertiser* deprecating this intolerant action; the same paper, in its issue of January 1st, publishes a long report of a sermon protesting against this piece of religious persecution, preached by the Rev. J. Warschauer, B.A., on the Sunday after Christmas.



As a mark of a well-ordered mind, such as we ought all to possess, there is nothing like paying one's subscriptions when they are due. The treasurers of our various societies are just now looking out for the notes (with enclosures) of many well-known 'regular' payers. Who would not be enrolled in that honourable corps?

MR. FREDERIC HARRISON'S New Year's Day Address to the members of the Positivist Society dealt largely with the subject of Trade Unions and the Engineers' Lock-out. The idea of his Society, that politics, industry, science, and art must be made religious again, by showing that religion rests in knowledge of real things, and has, as its mission, to develop our real life on this earth, is common to all those who believe in the Kingdom of God on earth. The difference would be in our view of what are the real facts of life.

DEALING with Trade Unionism, Mr. Harrison said that for nearly forty years he had followed its steady progress with sympathy and hope, and it was heart-rending to see the leading trade union of the world drained of its savings by this exhausting struggle.

Unionism had been the great instrument of the superiority of British labour over that of the Continent; it had secured a harmony between employer and employed founded on common interests and continual treaties made on equal terms, which had never been found in Europe or in America; it had made British wages better than those of the rest of Europe, the hours of labour shorter, the work better, the profits larger. It had stood between the British capitalist and the militant socialism with which the foreign capitalist was confronted; and it had saved society from that sinister war between capital and labour, governing class and governed class, which had long disturbed the peace of the Continent, and had now begun to trouble the United States. It would be an evil day for capital, and a more evil day for England, if we should be confronted here with a dominant capitalism, having control of an armed authority, opposing a militant socialism which looked on all capital as its enemy and prey. For capitalism might make sure that to destroy or paralyse unionism would be to give an immense stimulus to socialism in its most savage and reckless form. It was perhaps true that the time had come for a complete re-casting of trade union rules, restrictions, and tactics. He had little doubt that we were on the eve of a great revolution in most of our mechanical processes, to which the hard and fast union rules of thirty years ago were inapplicable. If intelligent men among both employers and employed would turn from a bitter contest, which must ultimately be ruinous, in order to re-cast the entire code of rules between employers and employed, then he thought even this long and cruel struggle might have borne good fruit for the future.

MR. J. HIRST HOLLOWELL, writing in the *Christian World* lately, sums up the results of the recent School Board election. He points out that, so far from the country being apathetic as to clerical interference with the nation's schools, there is evidently a strong feeling of revolt against it. Twenty-three elections in large centres of population have resulted in the return of sixteen Boards with Progressive majorities, and only seven with Sectarian or Clerical majorities. The latter party held twelve of the Boards prior to the elections. The Progressives gained twenty-five seats in all, and lost only three. Mr. Hollowell is fully justified in pointing to the wide area over which the revulsion of feeling has been manifested, as signifying a truly national movement of thought.

SIR JOSHUA FITCH, speaking at a Mansion House reception of the members of the Head Teachers' Conference, which met at Essex Hall on the two following days, congratulated the teachers on the improved prospects of their profession. From one kind of restraint they had happily in London been relieved. Teachers were no longer subject to definitions of religious instruction or schemes of theological teaching. They knew these to be wholly inappropriate to the work of the school, and to the needs and requirements of the children. They were free from the obligation to make their schools subservient to the interests of any particular denomination.

ON Wednesday evening a crowded meeting of the Salvation Army was held in the Albert Hall, to bid farewell to General Booth on the eve of his fourth visit to the United States and Canada. The General, in his address, said that on his last visit he had been described by the Governor of Massachusetts as 'the Apostle of the Poor'; and while it might be thought that very little of what had been promised in the Darkest England Scheme had been realised, they had at any rate a great machinery created; and much had, in fact, been done in the sheltering and feeding of the destitute, in providing work, and in rescue work. He was told the launching of the scheme had been sensational, but he believed in sensations. Mighty sensations lay ahead of this poor world. What a sensation that would be when Gabriel should descend from Heaven, and planting one foot on land and the other on sea, should blow that trumpet blast, whose reverberating echoes would shake the foundations of the world. The General completed his picture of the coming judgment, but did not remind his hearers of what another Teacher had said, that 'the Kingdom of God cometh not with observation.' He concluded, however, with some touching words as to the self-devotion and affection which united the members of the Army together on both sides of the Atlantic.

THE *Publishers' Circular* says:—The number of publications recorded in our columns in the course of the past year is larger by some 1400 than in 1896. In theology there is a rise of about 100, and in education of 160. A notable rise is that of some 300 in politics and commerce. The demand for light reading grows, and new fiction shows a considerable rise. In voyages and travels, and in poetry, the figures are much the same as last year.

In 1896 the number of new books on theology, sermons, biblical, etc., is put down as 503, and new editions 100; in 1897, new books, 594, new editions, 109. In History, Biography, etc.: 1896, new books, 580, new editions, 137; 1897, new books, 604, new editions, 141. Novels, tales, children's books: 1896, new books, 1654, new editions, 525; 1897, new books, 1960, new editions, 717.

Cosmopolis opens the year with a story by Mr. Henry James—'John Delavoy,' a most exquisite comedy of literary life, so far as this number goes. Mr. Andrew Lang revels in recent books, Tennyson, he declares, 'was the most various of all our poets since Shakespeare, while his true self was most akin to that of Virgil.' Mr. Lang asks somewhat acridly why William Morris in his later work 'would not write English,'

and delivers himself thus respecting Mr. Podmore's 'Studies in Psychical Research': 'The thought of one individual mind may be reflected on the consciousness of another mind through no known channel of sense. About the truth of this I was long in doubt, but am in doubt no longer; certain experiments have convinced me. If this opinion can be proved valid . . . the anthropological theory of the origin of religion will have to be reconsidered. This I have been proclaiming like a voice in the wilderness, for long enough. But no man marks me.' Alas, poor ghost! A large part of the number is occupied by a trilingual account of Socialism in England, France, and Germany, from the pens of MM. Hyndman, Jaurès, and Liebknecht, and by the usual political chronicles. The socialist leaders are to be answered from the individualist standpoint next month. Further letters of the Duc de Richelieu are published, this time about Italy in 1818 and 1819.

IN our Note of last week concerning the special articles on notable religious books, there was an unfortunate misprint in the title of the book on which the Rev. Henry Gow is to write. It should have been Paschal's 'Pensées.'

THE *British Weekly* quotes a criticism by the editor of the *Scottish Congregationalist* for January of recent utterances by Dr. Hunter and Dr. Horton, asserting that Congregationalism is the negation of denominationalism. The *Congregationalist* says that, so far as Congregationalism is concerned, the one thing that has to be jealously guarded is the autonomy of the individual church. But it contends that the churches have not followed and served the people as they ought to have done. If Congregationalists are justified in holding their principles, they are bound not only to maintain them, but by every legitimate means to extend their influence. They must face the problem presented to them by the teeming population of the cities. This cannot be done until the organisation of the Union is perfected to this end. The member and the individual and the autonomy of the local church must be transformed into mighty instruments for the regeneration of the society in which Congregationalists have their being.

THE week's Obituary includes the following: Major-General Sir H. Havelock-Allan, Member of Parliament for South-East Durham, who went out to India to the scene of the frontier war, and fell at the hands of the tribesmen. He was a son of Sir Henry Havelock, under whom he served during the Indian Mutiny, distinguishing himself at Cawnpore and the relief of Lucknow.—The Rev. John Burton, the 'Father' of the Wesleyan Conference, aged ninety-two.—Sir Edward Augustus Bond, K.C.B., late principal Librarian of the British Museum, where he had been employed since 1837.—M. Alfred Monod, Judge of the Supreme Court, and a member of an illustrious French Protestant family.—William Linton, Engraver and Author, in his early days a zealous Chartist.—Edward Harford, the late General Secretary of the Amalgamated Society of Railway Servants, who died at sea on his return home, after representing the English Trade Unions at the annual meeting of the American Federation of Labour.

ST. AUGUSTINE.

IN the roll of men who, by their words and writings, have moulded for good or evil the faiths of their fellows about God and His ways, perhaps the first place should be assigned to Saint Augustine—first, I mean, among those whose influence has not been exaggerated by the attributing to them of divine nature or divine inspiration.

That he was merely a man, that he had erred grossly in his youth, and was not infallible even in his later days, this his most devoted disciples would admit; and yet so high did his authority stand, that for centuries his writings were appealed to as next only to Holy Scripture, and one who ventured to deny what he admitted that Augustine asserted would have been considered a presumptuous theologian, and in danger of heresy. The most opposite schools of thought claimed him as master; the same tricks of evasion, so well known to controversialists, were employed in the interpretation of his writings as have been always applied to the Bible; and with the same object, to reduce discordant statements to agreement among themselves and agreement with the theological system of those who appealed to one or other for support.

Nor is it only in the Church of Rome that he has had so great honour and influence. His thought has impressed itself on all the creeds of Christendom. Luther took 'Augustine' for his name in place of his own 'Martin,' when he became a monk; and if he afterwards condemned the change as an insult to his baptism, he never abandoned his regard for the alleged founder of the order he had deserted: he was bold to speak his contempt for James and Jerome, but, writes Dr. Beard, 'he was the willing disciple of Paul and Augustine.' Calvin constantly maintained that his system of grace and predestination was that expounded by Augustine, and asserted that he alone, of all the fathers, had not spoken on this great matter doubtfully or inconsistently. The Thirty-nine Articles with which our Reformers sought to bind the ancient Church of England to their newly adopted views, equally with the Westminster Confession of the Presbyterians, might almost be called sixteenth century expositions of the religion taught by Augustine in the fourth and fifth.

Who, then, was this truly great man? for great he assuredly is who can so impress his personality on the race that during fifteen hundred years the learned should own his authority, and the simple be guided, even without knowing it, by the direction he had given to Christian thought. The question is one well deserving the attention of every student of history, of religion, of humanity. If any are interested in the little I can tell in two short articles, they will have no difficulty in finding out much more for themselves.

It was in the year 354, at Tagaste, a country town of the fertile province of Africa, that Augustine was born: the site is now marked only by ruins, and the name Tajelt which still attaches to it; it may be found in our modern maps in Algeria, some fifty miles to the south of the port of Bône, close to which lay Hippo Regius, or King's Hippo, of which the boy was to become bishop. His father, Patricius, was a respectable citizen, and a member of the Council, but of small means; to the poverty in which he was reared Augustine alluded when, now an old man, he was preaching from the episcopal throne to his people about free-

will offerings to the support of the clergy: 'let no one give me precious stuffs,' he said, 'which I alone could wear, and which would not become the other clergy; such garments might perhaps be suitable for the bishop, but not for Augustine, a poor man born of poor parents; and men would be saying that I wore grand clothes such as I couldn't have had in my father's house, or if I had followed my worldly calling.'

Patricius was a generous man, but of violent temper; as a husband, neither faithful nor gentle (*ferox*, fierce, is the word his son uses of him), but he was probably a fair specimen of his age and race. He became a Christian, on his wife's persuasion, towards the end of his life.

Monnica (so the name is correctly spelt) is renowned amongst mothers, better known than ever to our generation through the famous picture of Ary Scheffer, which represents her in the closing days of her life, when she had laid her husband to rest in the sure hope of the resurrection, and had won to Christ the son who sits by her side in the rapture of new-found faith. As a wife she accepted from the first the position of a servant, and made it a rule to behave humbly to her master; by so accepting the situation, she secured a quiet life and her husband's regard, while other women of her acquaintance, wedded to less violent men, complained of ill treatment, and bore even on their faces the marks of the violence to which they were continually subjected.

Augustine was her first child, and it is remarkable that, devout Christian though she was, she did not have him baptized, but only initiated to the rank of catechumen by the ceremonies of signing with the cross and salting with salt. Both parents were agreed to do their utmost for the boy, hoping that he might excel in that art of oratory of which Africa was the great school, and by which many obtained both fame and money. He was sent early to school, where the discipline was severe, as all discipline of house, army, schools, or state then was: he recalled in after years the floggings he had to undergo, and how earnestly he used to pray to be saved from them. When, however, he had overcome the difficulties which beset the entry to all learning, he made rapid progress, and took much delight in Latin literature: the '*Euge! Euge!*' ('Well done! Well done!') of his school-days still sounded in his ears a long while after, and he makes the reflection, how 'well done is said to the shame of him who himself is not well with God.'

It was a misfortune, not for Augustine only, but for the whole of Western Christendom, that he never learnt enough Greek to be able to read with ease, either the classic or Christian writers. Had it been otherwise, the hard Roman legality of his theological system might have been tempered with something of the mystic grace and gentle humanity which distinguishes the Eastern writers.

At the age of sixteen he returned home, and spent a year in idleness and the youthful sins which so constantly go with it. Meanwhile, his father was putting by to enable him to send his promising son to the University of Carthage, then the second city in the Western Empire; to this he was much helped by the kindness of a wealthy fellow townsman, Romanianus by name, then dwelling at Carthage, who received the lad, not only to his home, but to his heart. Here in his studies, or rather in the one great study, the art of speaking and persuad-

ing, he made marvellous progress,—progress, too, downwards in the ways of riot and debauchery which distinguished that wealthy city. While here a son was born to him, to whom he gave the name Adeodatus (given by God); he seems to have been a youth of great promise, was baptized at the age of fifteen, together with his father, and died not long after.

But the death of Patricius was near bringing to an early conclusion the preparation of Augustine for the calling of an orator or advocate, and he would have had to take up some business whereby to support himself and give up all hopes of distinction, had it not been for the loving determination of Monnica, who, like many a good mother, was the saviour of her son, not only in the spiritual, but in the worldly order too. Through her self-denying efforts and the help of Romanianus, he stayed on at Carthage, and devoted himself to the study of the liberal arts.

Brought up by a Christian mother, though not yet baptized, nor of course admitted to Church fellowship, Augustine had probably up to now believed in the careless way of a young man, whose mind was wholly occupied with the ambition of distinguishing himself in the schools. But in his twentieth year he became acquainted with certain Manichæans, and was attracted to them by their profession that they accepted nothing for truth except what reason itself approved, as well as by their repute for pious and chaste living. Nine years he remained in their society, but never acquired sufficient confidence to attach himself wholly to them, and remained all the time in the lowest rank of 'Hearers.' For some time he taught grammar in his native town, where his mother dwelt, mourning his lapse into heresy, he tells us, 'more than mothers mourn their sons' funerals,' and refusing to admit him under her roof, till assured in a dream that he would yet be converted. Thence, discontented with the narrow prospects which Tagaste offered, he returned to Carthage and taught the art of public speaking and pleading in the courts.

The name of Faustus was in high repute among the Manichæans, and when Augustine had asked questions too difficult for those who represented the sect at Carthage, he had always been told that if he could meet Faustus he would find one able and ready to solve all his doubts. And lo now, this Faustus is announced about to come and teach at Carthage. Eagerly did Augustine await him, and his influence proved of even greater effect than his admirers anticipated, though of a quite opposite kind; it was due to the man's utter want of any solid ability or real learning; he had read a few works of the great Latins and the writers of his own sect, and he had the gift of smooth and ready speech, which, with a winning smile and ready wit, won many to him. But Augustine was not so easily taken in, and the discovery he made of the hollowness of this man's pretensions to scholarship and philosophy shook his faith in the sect which boasted of him as their great leader and a deep thinker.

Wearied at length of the turbulence of Carthage students he determined to go to Rome, where he had been told that discipline was better preserved. His mother was fain either to dissuade or accompany him, but he deceived her loving vigilance and got away by an unworthy trick, which he afterwards confessed with shame, 'I lied to my mother, and such a mother!'

While at Rome he left the Manichæans, and became an Academic, or almost what we should call an Agnostic, for so he understood at the time the teachings of that school of philosophy. And indeed he found himself in sore straits, unable to believe and dissatisfied with unbelief; but the great change was at hand.

It was in the year 384 that the citizens of Milan applied to the prefect of Rome to send them a professor of rhetoric, and Augustine having sent in his testimonials, backed up by some eminent persons of the Manichæan persuasion, was called upon to give public proofs of his capacity, and chosen for the post. A very small matter it would have seemed to Symmachus, the prefect. It was in reality, an event of far-reaching importance, for it was not to Milan that he was really journeying, but to St. Ambrose, and to the Church from which he had so long absented himself, as in 'a far-off country.'

The story of his conversion is told in his 'Confessions.' Suffice it here to say that he who left Africa an alien and a heretic, ambitious only of worldly distinction, returned thither baptized and humbled, with no other thought than that of hiding himself from the world and living a life of penitence and prayer. He spent a few years at his native town, but in 391, having gone on a visit to Hippo, the bishop Valerius prevailed on him to stay, ordained him priest, and associated him with himself in the episcopate. Here the rest of his life was passed in incessant labours, in monastic poverty, in honour of all orthodox Christians, and in imperial favour. Here were written almost all those great works which fill eleven folio volumes in the standard Benedictine edition. Here he died on the 28th of August, 430, in the 76th year of his age: died, as he had prayed he might, ere the Vandal hordes which were besieging the city had succeeded against it and laid it waste, as they had done to so many other cities of Africa.

What is the real indebtedness of humanity to St. Augustine? What difference would it have made to the Christian world had he died when taken ill on his first visit to Rome? These are the questions of real importance when estimating the value of his work, but it would take a volume to answer them, and the answer would after all be but an opinion. What we of the liberal faith have most to regret in his life and writings is his persecution of those who differed from him, and his too notorious defence of persecution. I have now before me a tract of the year 1670, entitled 'The Judgment of the learned and pious Augustine concerning Penal Laws against Conventicles and for Unity in Religion.' It is a translation of his letter to Vincentius, an old friend of his Carthage days, who had written to him pleading that persuasion and not compulsion should be used against heretics. It is the penalty of greatness that the great man's every error is great, and an opinion formed by him in haste or ignorance becomes a law to his followers; so his words, which were meant to help, become a hindrance, and his painful reaching after truth is made the limit and fullness of knowledge beyond which none should seek henceforth for themselves. It is not altogether Augustine's fault that he came to be regarded as an almost infallible authority by Reformed and Unreformed Churches; it is our misfortune if we cannot appreciate his merits because we do not allow his authority.

And these merits are very real. Indeed, we do not believe it possible that a man can obtain permanent distinction among his fellows unless he be possessed of such extraordinary and admirable qualities that it be true of him, in some measure, what is written of Jesus, 'Power went forth from him and healed them.' The writer who has attained the dignity of a classic, whether in literature or theology, whose name has outlived the immense oblivion of centuries, and whose authority is respected even by the independent critic—such a one has passed beyond the jurisdiction of that court of private judgment in which we try the writers of our day and pronounce 'good,' 'fair,' 'indifferent': he is great, and if we judge otherwise we do but condemn ourselves as at once incapable of comprehending the merits of others and conceited of our own.

Yes, St. Augustine is assuredly one of the greatest of great theologians; and if obliged to define his supreme merit, I should put it thus, that he, more than any other, has felt and expressed that theology is the science of God, and religion the conscious relationship of man to God, and that God is all in all, and that a true conception of God's being All and in all and over all is the foundation of any true science of life and reasonable worship. 'Fecisti nos ad te et inquietum est cor nostrum donec requiescat in te'—'Thou hast made us for Thyself, and unquiet is our heart till it find its rest in Thee.' It is words like these, never forgotten when once read devoutly, which have indelibly impressed the hearts of men. Augustine's 'Book of Confessions'—a book which is not only the story of his life, but the emotional statement of his theological system—is full of such sayings. And it is because we can separate the emotion from the system, the piety from the dogma (just as we do when we read the Hebrew Scriptures, taking no account of that 'bondage under the law,' in which its writers were, as Paul has it, 'held down'), it is for his sublime Theism, not for his controversial Predestinarianism, that the religious world will always value Augustine.

Of these 'Confessions,' the best known, the most deeply cherished, the most intensely human of all his writings, we have been invited to speak in another article.

CHARLES HARGROVE.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, etc., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Baptist Handbook. 2s. (Clarke & Co.).
Lincoln Cathedral. By the Rev. Canon Venables. 1s. (Isbister).

Footsteps of Proserpine. By H. N. Howard. (Elliot Stock).

Universal Interest Tables. By J. Pantou Ham. 2s. 6d. (Effingham Wilson).

A Christmas Carol: A Facsimile of the Original Manuscript. By Charles Dickens. 1s. (Cassell & Co.).

The New Testament of Jesus; For Theists. (Williams & Norgate).

The Vocation of Human Life. 6d. (Williams & Norgate).

All's Right with the World. By C. B. Newcomb. \$1.50. (Philosophical Publishing Co., Boston).

Cornhill, Woman at Home, Family Magazine, The Rosebud, Macmillan's, St. Nicholas, The Century, New Century, New World, Expositor.

LITERATURE.

A BOOK ON THE SECTS.*

It is, no doubt, so far as it goes, a sign of the times for good that members of eleven Christian sects or schools should unite to produce a volume explanatory of their several denominational and doctrinal positions; and such a combination of essays, written on the whole with mutual tolerance and good will, is not without its interest and value. Yet it is ominous to the cause of catholicity that neither the Roman Catholic on the one hand, nor the Unitarian or the Swedenborgian on the other, is admitted to the hospitality of these pages. Nor do the general tone and purport of the essays show much *rapprochement* even among the limited group of schools represented. Even within the Church of England the pleas put forward for union really emphasise disunion. The charity of Canon Knox Little, the High Church champion, yearns towards the Roman and the Eastern Churches. Differences between Consubstantiation and Transubstantiation seem to him but small, and even the famous *filioque*, which severs the West from the East, he holds a very little thing. But it is a grave matter, in his view, that the Nonconformists have 'lost hold of the fact and doctrine of the apostolic succession,' and have abandoned belief in 'many of the sacraments.' On the other hand, his fellow Churchman, Prebendary Webb-Peploe, says that corporate re-union with the Greek and Roman Churches is a vain dream, 'so long as they continue to hold and enforce those "dangerous deceptions and blasphemous fables" against which our forefathers so nobly protested'; but he has very good hopes of coming to terms with the Wesleyans.

Besides the 'High' and 'Low' of the Establishment, we have here the defenders of the Congregational and the Baptist Churches, of the Society of Friends, of the three varieties of Scottish Presbyterianism, of Wesleyan Methodism, and of the Welsh Calvinistic Church. Perhaps the two 'apologies' most interesting to readers of THE INQUIRER will be that of Dr. Horton on Congregationalism, and that of Dr. Hodgkin on the Society of Friends.

Dr. Horton opens his contribution with a rapid and vivid sketch of the early converts to Congregationalism.

Barrow and Greenwood, says he, were, in 1586, prisoners in the Clink for their Nonconformity, and contrived by some surreptitious method, conveying the sheets in an empty milk jug and the like, to get a treatise on their Congregational principles published in Holland. They themselves were suitably hanged by Queen Elizabeth's Government, and their Congregationalism was—happily disposed of?—not at all; the book persisted in living, and had such elements of vitality that Francis Johnson, a zealous clergyman, felt it his duty to undertake its refutation. But in attempting to refute, he was convinced by, the book, and he became, renouncing all, himself the minister of a Congregational church, for which he was arrested and sent to the Clink. Whereupon Henry Jacob, the vicar of Cheriton, undertook to convert Francis Johnson, and in studying his arguments, as, unfortunately, one must do in order to make a satisfactory confutation, he in his turn was convinced, gave up his

* 'Our Churches and why we belong to them.' By Rev. Canon Knox Little, M.A., Rev. Prebendary Webb-Peploe, Rev. R. F. Horton, M.A., D.D., Rev. R. Glover, D.D., Rev. J. Telford, B.A. Thomas Hodgkin, D.C.L., Ph.D., Rev. Professor J. Herkless, Rev. W. Ross Taylor, D.D., Rev. A. R. McEwen, D.D., Rev. Principal T. C. Edwards, D.D., and Rev. John Owen. London: Service & Paton. 1898. Six shillings.

living, and became a Congregationalist; and as his own country had at present no room for these principles, except in the Southwark jail, he went over to Leyden and ministered to a congregation of refugees there.

Dr. Horton confides to us that he has sometimes wondered whether conversions of this kind would not be frequent to-day, if anyone attempted to confute the principles of Congregationalism. It is, in our opinion, certain that analogous conversions to the principles represented by THE INQUIRER would be numerous, if Congregationalists of the type and culture of Dr. Horton would attempt to refute them, instead of leaving the anti-Unitarian campaign to the dunce and the bigot. Indeed, Dr. Horton sets forth, not to refute, but to enunciate and defend most of the principles on which our own Free Churches rest; and the bewilderment to us is why he, and such as he, ally themselves in federation with churches essentially dogmatic, if not sacerdotal, rather than with those which, though their freedom has led them to other forms of theological expression, yet are the true allies of Congregationalism, so far as Congregationalism really rests on the principles which Dr. Horton has so admirably expounded.

'Congregationalists,' says he, 'do not form a denomination in the strict sense of the word. They are rather the negation of denominationalism.' 'Our church is of the kind from which there are no dissenters, against which there are no protestants.' Protesting against subscription to creeds, he exclaims, 'How should I dare to inquire, or after inquiry to change, if my formula were already stereotyped, and I were compelled by loyalty to my church not to deviate from it?' Dr. Horton tells us that he is aware that there are individuals in every communion of 'broad and catholic spirit.' 'But so far as I know, Congregationalism is the only church system that requires one to have it, and makes this kind of charity a standard of orthodoxy.' We wish that Dr. Horton would call on his neighbour, Dr. Herford, and ask him whether he knows of any other.

All this reads exactly like a paper at one of our own Triennial Conferences. Yet the Congregational ministry is practically in league with those creed-bound churches by jugglery of language called Free, to exclude from religious fellowship and Christian communion their Unitarian brethren of the sister Free Churches; and their working rule is: Free Inquiry, certainly; but your Free Inquiry must lead you to agree with us, or our pulpits will be closed against you.

We still seem to be at our own Triennial Conference when we find Dr. Horton deprecating the measurement of success by the mass or growth of numbers. With a world so un-Christian as that in which we live, the boast of a multitude is, he thinks, the condemnation of a church. 'Really,' says he, 'the worse your creed, the more numerous will be its adherents,'—a position probably about as wise and about as foolish as that of the Methodist and Baptist protagonists in this volume, who claim high credit for the rapid growth of their respective communions.

The Baptist essay is interesting by reason of its strong contrast with the Rev. C. F. Aked's contention that adult baptism is of secondary moment. Dr. Glover lays all the stress on adult baptism. But he, like Dr. Horton, claims freedom of inquiry and of utterance as a characteristic of his church—a freedom which appears to outsiders to be wholly nullified by the rigorous pro-

nouncements of the Baptist Union, and the alliance of the Baptists with creed-bound churches, to the rigid exclusion of Christians who dissent from them theologically. Indeed, there are probably few ministerial readers of THE INQUIRER who have not, at one time or another, received confidences revealing how partial and superficial is theological liberty alike in the Baptist and the Congregational communions.

We have left ourselves no space in which to touch on Dr. Hodgkin's 'Quaker' essay. It is always refreshing to breathe the calm and fragrant atmosphere native to 'the Friends.' The candour, the charity, the modesty, and the quiet piety of this disciple have a tender charm. His is the gospel of 'the Inward Light'—the light which lighteth every man born into the world. May that light brighten more and more in our own communion as the months of this year of grace, 1898, roll by and deliver to us all their unknown message!

R. A. ARMSTRONG.

THE INWARD LIFE.

'Blessed are they that are glad to have time to spare for God, and shake off all worldly impediments.'

WE spoke last week of the discipline of a good habit in the constant use of some manual of devotion. One charm in the daily ministrations of such a book is that its pages come to us with freshness, as a good impulse from outside, each in turn having some new word to speak, and without the need of further search, bringing to us the quickening touch of other minds. But if on any day, the special word should not be helpful or appropriate, it is easy to turn to another page, and to some well-remembered place, which answers to the actual need. Thus, the regular use of the book helps as a rule; but if at any time it does not help, it need not hinder.

The pages quoted from 'Day unto Day' showed the character of one of the most familiar of these little books, and we will now add some specimen days from the other book to which we referred, 'Daily Strength for Daily Needs' (Boston: Roberts Bros. 1884. Price 4s. net. To be had with other similar American books at Essex Hall). This beautiful little book will, perhaps, be found even more helpful than its predecessor. There is the same arrangement of Scripture text and verse of poetry for each day, but the prose extracts from more recent writers are longer, and furnish more food for thought. The real test of the value of such a book is whether it will bear constant use for years together, and we should have the utmost confidence in recommending 'Daily Strength' to anyone who desired such a companion. The editor, Mrs. Tileston, is a sister of the late Rev. Henry W. Foote, who was for twenty-eight years minister of King's Chapel, Boston, and she is well known also as the editor of 'Quiet Hours' and other selections of poetry and devotional literature. The insight of a refined taste and a deep religious sympathy, which marks these books, is pre-eminently found in 'Daily Strength,' as the following extracts will show:—

January 1st.

They go from strength to strength.—*Ps. lxxxiv. 7.*

First the blade, then the ear, after that the full corn in the ear.—*Mark iv. 28.*

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,

Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea! O. W. HOLMES.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. And, looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom, therefore, the alternation is instantaneous and constant; who do the good only to see the better, and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.—J. MARTINEAU.

April 20th.

I waited patiently for the Lord; and He inclined unto me and heard my cry.—*Ps. xl. 1.*

Tribulation worketh patience; and patience, experience; and experience, hope.—*Rom. v. 3, 4.*

Lord, we have wandered forth through doubt and sorrow,

And Thou hast made each step an onward one;

And we will ever trust each unknown morrow,—

Thou wilt sustain us till its work is done.
S. JOHNSON.

It is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world,—it is possible still to cling to the conviction of God's merciful purpose towards His creatures, of His parental goodness even in suffering; still to feel that the path of duty, though trodden with a heavy heart, leads to peace; still to be true to conscience; still to do our work, to resist temptation, to be useful, though with diminished energy, to give up our wills, when we cannot rejoice under God's mysterious providence. In this patient, though uncheered, obedience, we become prepared for light. The soul gathers force.
—WILLIAM E. CHANNING.

May 31st.

Let all those that put their trust in Thee rejoice . . . let them also that love Thy name be joyful in Thee.—*Ps. v. 11.*

He maketh me to lie down in green pastures.—*Ps. xxiii. 2.*

I can hear these violets chorus
To the sky's benediction above;
And we all are together lying
On the bosom of Infinite Love.
Oh, the peace at the heart of Nature!
Oh, the light that is not of the day!
Why seek it afar forever,
When it cannot be lifted away?

W. C. GANNETT.

What inexpressible joy for me, to look up through the apple-blossoms and the fluttering leaves, and to see God's love there; to listen to the thrush that has built his nest among them, and to feel God's love, who cares for the birds, in every note that swells his little throat; to look beyond to the

bright blue depths of the sky, and feel they are a canopy of blessing,—the roof of the house of my Father; that if clouds pass over it, it is the unchangeable light they veil; that, even when the day itself passes, I shall see that the night only unveils new worlds of light; and to know that if I could unwrap fold after fold of God's universe, I should only unfold more and more blessing, and see deeper and deeper into the love which is at the heart of all.—ELIZABETH CHARLES.

July 20th.

Then I said, I have laboured in vain, I have spent my strength for nought, and in vain.—*Isa. xlix. 4.*

Because I spent the strength Thou gavest me In struggle which thou never did'st ordain, And have but dregs of life to offer Thee—

O Lord, I do repent.

SARAH WILLIAMS.

Mind, it is our best work that he wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—GEORGE MACDONALD.

If the people about you are carrying on their business or their benevolence at a pace which drains the life out of you, resolutely take a slower pace; be called a laggard, make less money, accomplish less work than they, but be what you were meant to be and can be. You have your natural limit of power as much as an engine—ten-horse power, or twenty, or a hundred. You are fit to do certain kinds of work, and you need a certain kind and amount of fuel, and a certain kind of handling.—GEORGE S. MERRIAM.

In your occupations, try to possess your soul in peace. It is not a good plan to be in haste to perform any action, that it may be the sooner over. On the contrary, you should accustom yourself to do whatever you have to do with tranquility, in order that you may retain the possession of yourself and of settled peace.—MME. GUYON.

December 31st.

Forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark.—*Phil. iii., 13, 14.*

Yet I argue not Against Heaven's hand or will, nor bate a jot Of heart or hope; but still bear up and steer Right onward.

J. MILTON.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement,—God's doing, though it may be man's misdoing; and the manly and the wise way is to look your disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian, nor the best general, who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organise victory out of mistakes.—F. W. ROBERTSON.

EXTRACT FROM A LECTURE ON 'FOODS AND THEIR VALUES,' BY DR. ANDREW WILSON, F.R.S.E., etc.—'If any motives—first, of due regard for health, and second, of getting full food-value for money expended—can be said to weigh with us in choosing our food, then I say that Cocoa (Epps' being the most nutritious) should be made to replace tea and coffee without hesitation. Cocoa is a food; tea and coffee are not foods. This is the whole science of the matter in a nutshell, and he who runs may read the obvious moral of the story.'

THE NEW YEAR.

'BEHOLD, I MAKE ALL THINGS NEW.'

So speaks to thee, O heart,
As the swift years depart
The re-creating Voice.
Turn not in vain regret
To thy fond yesterdays,
But rather forward set
Thy face toward the untrodden ways.
Open thine eyes to see
The good in store for thee,—
New love, new thought, new service, too,
For Him who daily maketh thy life new.
Nor think there aught is lost
Or left behind upon the silent coast
Of thy spent years;
Give o'er thy faithless fears.
Whate'er of real good—
Of thought, or deed, or holier mood—
Thy life hath known
Abideth still thine own,
And hath within significance
Of more than Time's inheritance.
Thy good is prophecy
Of better still to be.
In the future thou shalt find
How far the Fact hath left behind
Thy fondest Dream; how, deeper than all
sense
Or thought of thine, thy life's sure Pro-
vidence!

F. L. HOSMER.

THE FREEDOM OF THE SON.*

'If the Son shall make you free, you shall be free indeed.'—*John viii. 36.*

It is an intensely interesting scene. Jesus is trying to make these race-proud Jews understand the difference between imaginary local preferences and the real human universalism. They boasted of Abraham, and claimed a great deal because they were his descendants. To his remark, that the knowledge of the truth would make them free, they said, 'Nay, but we were never in bondage: we are of the seed of Abraham!' But he went on to show the hollowness of that. Character, and not race, made the difference. The sinner is the slave. Only the Son is free. They had become self-righteous, arrogant, despisers of the light, and were even then qualifying to be his murderers. Hence they were slaves, for all that they were descendants of Abraham. Spiritually, they were not his children at all. Their father was the devil! If they wanted to be free, they could be so in one way only: they must become true sons; they must give up their proud and hollow reliance upon race, and come to pure universality and humanity as sons; for only the spirit of sonship could make free.

In saying this, Jesus was not arrogating to himself some special authority and power, as though he said, 'I can make you free, if you will accept me.' He was stating a great law of all human life, that everywhere it is the sonship which frees.

But let us go back a little, and ask what true freedom is. There are many kinds of freedom. The wild beasts are free. The savages are free. The lawless people in the great cities are free, until they are caught: they own no master; they are hampered by no limits; they are bound to no warehouse, office, bench; they know no hindering law. The idle classes are free, having nothing to do; and the callous classes are free, having

nothing which they care to do. So that it looks as though freedom belongs to savagery or crime or uselessness, as though liberty goes as civilisation arrives. Then comes the great burst of sunshine in this little saying: 'If the Son shall make you free, you shall be free indeed,' with its fine triumphant emphasis on the word 'indeed.'

Following up the clue here given, we see that true freedom is not related at all to self-will or an independent life, or to the doing of this or that, or the being this or that. The king's son may be a slave, and the son of the blind beggar, trudging through the slush and rain by his father's side, may be gloriously free. So then, the son is truly free just because he has in him the spirit of happy willinghood, and he is a son only in proportion as he has that spirit. And that is the splendid truth as to the right relation between God and man.

Not with the terrors of a slave,

Thy children do Thy will:

But with the noblest powers they have,

Thy welcome word fulfil.

So, again, the son is truly free because he feels that the home is his own. Note the verse before the text: 'The bondservant abideth not in the house for ever; but the son abideth ever';—the son 'lives there.' The bondservant may leave or be dismissed, or possibly may be sold, but the son abides. Even the honoured guest is not as free as he: and the very attentions paid to him may be barriers to freedom. But the youngest son can do as he likes. He has the freedom of the house. This thought was surely behind the fine reply to the boast about Abraham; as though he said, 'All these racial and tribal distinctions and privileges must go; but humanity will remain: it is the son that abides.' What a fine universalism there is here!

So is it with the true child of God in this world, when he comes to understand himself and his relationship to the Mighty Power that brought him here, and keeps him here. So, too, is it in relation to God's church, which is a very different thing from man's church. Man's church is bounded by conditions, prejudices, rituals, creeds, quite answering to the old Jewish tribal arrogancies and limitations; but in God's church the freedom is for the sons. This is our answer, then, to the Churchmen who, with singular Jewish insularity, claim to belong to the only true Church, or who, for no better reason than that they have had a large fortune left them, decline to consider us at all as sons. We tell them that they have much to learn. They do not understand their own man, or God. They need to come into the open, and to recognise the tremendous fact of sonship beyond the very minor limiting fact of Churchmanship. There is bondage in bigotry. There is freedom only in universality.

But there is much for us to consider, too, in this. This is a 'Free Christian Church.' But the great question is, 'What is the freedom for?' 'What does it do?' We have made a sorry bargain, if we take our freedom as an end, instead of a means to an end,—if our freedom stands only in doing as we please. What an absurd Church if its freedom only means,—'I am bound to nothing: I am free to think only of my convenience, my pleasure, or my whims!'

We have also made a bad bargain, if our freedom has led us only to make everything smaller,—if we use our freedom only to get rid of faith. True freedom everywhere

* An Anniversary Discourse at the Free Christian Church, Croydon, by J. Page Hopps.

enlarges, and turns particulars into universals by everywhere finding the sonship which maketh free indeed.

Only as we come to the Father through the son, then, shall we find the broad church and the broad truth. But 'the son' is not Jesus only. O how he would repudiate that, if he could! It is the son in the self that must come to the Father. How else could it come? It is the son in you, in me, that must come. The brother Jesus only teaches the lesson and shows the way.

But, as things are to-day, we must pay the price of freedom, even as sons. The world as yet believes in neither. We are pioneers, and the world is shy of pioneers, and resents pioneering; and still it is true that he who would find prosperity and advancement must prostrate himself before the stupid idols of his day. But a 'Free Christian Church' should be a church of cheery pioneers—enterprising, adventurous, brave. Don't want your minister to merely please you; don't want him to be a coward; don't tempt him to be a coward by making courage and frankness difficult. Say to him:—

Speak thy thought, if thou believ'st it,
Let it jostle whom it may;
E'en although the foolish scorn it,
Or the obstinate gainsay.
Every seed that grows to-morrow,
Lies beneath a clod to-day.

If our sires, the noble-hearted
Pioneers of things to come,
Had been cautious, weak, and timid,
Traitors to themselves, and dumb,
Where would be our present knowledge?
Where the hoped Millennium?

Where would be triumphant science?
Searching with her fearless eyes,
Through the infinite creation,
For the soul that underlies;—
Soul of beauty, soul of goodness,
Wisdom of the earth and skies?

ON POSTAL MISSION SERVICE.

THERE is one source of strength and quietness for those who are passing through a season of religious doubt and questioning which, if they are seeking in the right spirit, can never fail. It is our refuge always, when we are dissatisfied with ourselves or with our churches; when we feel in them a poor measure of life, and something lacking that should lay hold of men and draw them together in a true communion of spirit; when in ourselves we sadly feel that there is no strong confidence and joy of living faith, when God seems to us afar off, and we begin to fear that somehow we have missed the secret of religion. Then in every case our refuge is in the one conviction of Duty, as the first step that must lead us towards the clearer light.

Whatever a true man may question, he can never question that he is here to be a man, to live his life worthily. And out of our own poverty we must cast ourselves into a better service. More humanity, more unselfishness, more tenderness, more helpfulness of others, more self-control, more considerate and generous giving,—there is always the open way by which a man willing to lose his own life in self-forgetfulness will find that which is life indeed. Whoever gives himself up with singleness of purpose simply to be a true man, to enter more fully into human brotherhood, and steadfastly to do his daily duty, finds a quietness and strength which are not of himself, but are a gift, and hold him secure in the care of the Unseen. He may not know as yet that God is with him;

but so it is. The Eternal Power, not ourselves, that makes for righteousness, is no abstraction, but the living God. And this refuge He gives us in the very heart of our humanity.

If we desire to be more religious, we must be more true to ourselves—to that which is best in us, and so more true to God. And if we seem to be losing our hold on God, and are in doubt and difficulty, this is the one way of safety, of strength, and of quietness.

In the life of Frederick Robertson, of Brighton, there was an episode which illustrates this in a very striking manner. He had been brought up in a strict school of 'evangelical' faith, and was already a clergyman in the Church of England, when he was overcome by doubts which for a time seemed to destroy all his hold upon divine truth. But he was a man of noble nature, and how he was delivered he told years afterwards (without referring to himself) in a lecture to working men:—

'It is an awful moment, when the soul begins to find that the props on which it rested so long are, many of them, rotten, and begins to suspect them all; when it begins to feel the nothingness of many of the traditional opinions which have been received with implicit confidence, and in that horrible insecurity begins also to doubt whether there be anything to believe at all. . . . In that fearful loneliness of spirit, when those who should have been his friends and counsellors only frown upon his misgivings, and profanely bid him stifle doubts which, for aught he knows, may arise from the fountain of truth itself; to extinguish, as a glare from hell, that which, for aught he knows, may be light from heaven, and everything seems wrapped in hideous uncertainty, I know but one way in which a man may come forth from his agony scathless; it is by holding fast to those things which are certain still—the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God, and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who—when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him—has obstinately clung to moral good. Thrice blessed, because *his* night shall pass into clear, bright day. I appeal to the recollection of any man who has passed through that hour of agony, and stood upon the rock at last, the surges stilled below him, and the last cloud drifted from the sky above, with a faith, and hope, and trust, no longer traditional, but his own—a trust which neither earth nor hell shall shake thenceforth for ever.'

That unconquerable faith, to which Robertson came, may not be the same in form as ours, but the way of deliverance is the same. The faith that cannot be shaken must spring out of a true humanity; each generation, amid changing conditions of knowledge, may have to find a new form of faith,—that is, the old faith truly adjusted to the world as it is; and in this our path of progress is secure, so long as we hold fast to those things which we know to be true and good.

OBITUARY.

MR. JOHN WOOD.

It is with much regret that we record the death of Mr. John Wood, brother of Mr. Humphrey Wood, which took place at his residence, Southon House, Maidstone, on the last Sunday of the old year. The deceased gentleman, who was 65 years of age, was only taken ill the same morning, and died from syncope. He was the son of the late Mr. Thomas W. Wood, estate agent and auctioneer of Chatham, and held a responsible post as clerk in the Dockyard for over twenty years. When a sweeping reduction was made in the Dockyards under Mr. Childers' administration about twenty years since, Mr. Wood retired on superannuation. Like his eldest brother, Mr. Thomas William Wood, an artist of high repute, the deceased gentleman never married. He was of a quiet and studious disposition, and took no part in public affairs. His principal hobby was gardening, in which he was very successful. He had also decided antiquarian tastes, and was a member of the Kent Archaeological Society, the meetings of which he regularly attended. Among those with whom he was brought into contact he was held in the highest esteem and respect.

The funeral service in the quiet little cemetery attached to the Chatham Unitarian Church was conducted by the Rev. Frederic Allen.

MR. W. A. SOTHERN.

MR. W. A. SOTHERN, whose death at Norwich, on December 26, we recorded last week, was born at Yarmouth in 1823. He was brought up to the printing and book-selling business, in which he was engaged during his early life. In later years, however, he took a great interest in political and literary work. He was at one time registration agent in the Manchester district, and was also secretary to the Unitarian Home Missionary Board. He was identified with the Peace movement, and as a contributor to the columns of 'Concord,' he maintained intimate relations with Mr. W. Hodgson Pratt in conjunction therewith. He attended as a representative of the Peace Society the International Congress in 1895. Ardently attached to Liberal principles and the cause of civil and religious liberty, and fond of literary pursuits, he contributed from time to time notices of books and articles on passing events. At one time he was editor of the *Macclesfield Guardian*. His relations to politics brought him into contact with many eminent statesmen, including the late John Bright, Sir John Bowring, Lord Monson, and others. During the past ten years he had lived at Norwich, where his family reside.

THE *Times* Obituary for 1897 contained the names of no fewer than forty-five persons whose ages ranged between 90 to 100 years, and of twenty persons of 100 years and upwards. Among the centenarians were Professor Samuel Brassai, of the University of Klausenberg, aged 100; Mrs. M'Crea, widow of the late Admiral R. C. M'Crea, who served with Nelson at Trafalgar, aged 102; Mrs. Garland, widow of one of Nelson's sailors, aged 105; Dr. de Bossy, of Havre, aged 104, whose father lived to be 108; and Mr. O'Brien, of Cork, said to have been at one time the champion fowler and angler in Ireland, aged 108.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any Newsagent in the United Kingdom, or direct from the publisher, 3, Essex Street, Strand, London W.C. If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	6
BACK PAGE... ..	5	0	0

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.
Situations Vacant and Wanted, 4d. per line.

BLOCKS AND DISPLAY TYPE INSERTED.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C. The requisite remittance should accompany all orders and Advertisements.

LONDON, JANUARY 8, 1898.

OUR FREE CHURCHES.

If anyone should ask who, as a people, we are, who are known to the world, for the most part, as 'the Unitarian Body,' he will find a large amount of useful information towards a correct answer to his question in the 'Essex Hall Year Book.' In this most admirable little Annual, which is published by the British and Foreign Unitarian Association for a shilling, he will find something of our history, something of the principles of our religious life, lists of the churches and the ministers included in our fellowship, and particulars as to various societies, charities and institutions, more or less closely associated with this same people.

The Year Book is described as 'a Register of Unitarian and Free Christian Churches, Missionary Societies, Colleges, Trust Funds, and other information,' and includes a list of 359 places of worship—280 in England, 39 in Ireland, 32 in Wales, and 8 in Scotland. There is also a roll of 304 ministers, 278 of whom are engaged in congregational or missionary work, 13 are professors, or hold other professional appointments, while 45 have retired, owing to infirmity or age, and 28 are understood to be open to accept appointments. Of these ministers, about a hundred were trained in Manchester College, either at York, Manchester, London, or Oxford; another hundred in the Home Missionary College, of whom ten passed on to Manchester College; while yet another hundred were students in some other theological school or college, and some of them are men of high University standing. Of the 280 congregations in England, it appears, from an interesting chronological list, that 122 were founded in the seventeenth century, 34 in the eighteenth, and 124 in the

present century, the two most prolific periods being that between the passing of the Act of Uniformity and the Toleration Act (1662—1689), and the latter half of this century, producing 79 and 91 congregations respectively. Of the congregations in Ireland, 23 belong to the seventeenth century, 6 to the eighteenth, and 10 to the present century, while in Wales the seventeenth century claims 5, the eighteenth 9, and the present century 18 congregations. In Scotland the movement is more recent, the earliest foundation being that in Edinburgh in 1776, two others belonging to the same century, while the rest are of later date.

The origin of the older of these congregations was various. In England they belonged, for the most part, to the body of English Presbyterians; but some were General Baptists, and there were other exceptions. In Ireland they were Presbyterian, and in Wales, we believe, chiefly Congregational. But, as a whole, they have borne throughout their history one distinctive mark, they have been Non-subscribing congregations, having faith in freedom, refusing all dogmatic limitations to their religious fellowship, and all restrictions of creed on the progress of religious thought. Hence it is that they who were once Trinitarian and Calvinistic have become Unitarian in their teaching, and the other churches of their fellowship, founded in later times, while also Unitarian, have, for the most part, been no less true to their fundamental principle of Freedom.

This may be said also of our brethren in America. There is a most interesting passage in the Year Book, from the pen of Dr. EDWARD EVERETT HALE, describing the origin of the New England Churches, which are now Unitarian in their doctrine. It marks, among other things, the curious history of this name Unitarian in connection with the life of our churches:—

Unitarians as a denomination have no creed. Every congregation, nearly, has its covenant or statement, but this is for itself alone. A distinguishing mark is this of our pure Independent Congregationalism. It was among the oldest Pilgrim and Puritan churches that Unitarianism here in America had its birth. Indeed, the majority of the original New England Churches which were formed in the first generation of the life of the Colony followed the lead of Channing. And so natural to these enlightened and deeply religious congregations was the development from Calvinism to Rational Christianity that it was effected, in most instances, without abrupt transitions, and with no thought of altering the broad lines of covenants adopted when the churches were first gathered. The Pilgrims' Church in Plymouth, although now a century Unitarian, retains the form adopted in 1676, founded on what Bradford describes as the 'Covenant of the Lord,' by which, when in Holland, 'they joined themselves into a church estate in ye fellowship of ye gospel, to walk in all his ways made known or to be made known unto them.' The oldest unaltered covenant is that of the First Church, Salem. It was written in 1628, and, as will be seen, is a fine type of those earliest creeds: 'We covenant with the Lord, and one with another, and do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed Word of Truth.'

While in our English Churches a

covenant by which members bind themselves together is not usual, yet the principle is the same. We are united in our churches simply for the worship of God, desiring to be led in His way of Truth. That our view of truth is now what is known as Unitarian does not bind the future or limit our fellowship, if others of different name or mode of thought will worship with us. Our ideal is to be gathered into Free Churches; and as a matter of fact the great majority of our churches, whatever their name, are held on open trusts.

It is to be regretted that any confusion should arise from the current use of the name Unitarian. To the logical mind it is intolerable that a Free Church, undogmatic in its fundamental principle, should be called by a name which, on the face of it, appears essentially dogmatic. Our brethren in America cut this logical knot. Their view is thus expressed by one of their number:—

'Unitarianism is not a body of opinion; it is a habit of mind and a principle of conduct. There is no such thing as a Unitarian sect. We speak accurately only when we speak of a Unitarian movement. It is the movement away from dogmatic Christianity towards spiritual Christianity. Its effort is to realise for humanity a freer and richer life. It endeavours, not to destroy, but to fulfil.'

Whatever we may think of such a use of the name, this accurately describes the religious aim of Unitarians in their undogmatic churches. And if, in this country, we are not yet satisfied and united in the use of any name, we are yet one people, and may surely be united in a humble and strenuous faithfulness of actual religious life.

We might be glad of a more logical church policy, but that is not our great need. There are gathered into our churches people from every quarter of the religious world; some inherit the great traditions of the old English Presbyterians, others with a great price bought their spiritual freedom. What we need is a closer union of religious life, more reverent trust and complete surrender to the living God. It is for this that we are gathered into churches, that we may worship, that our spirits may be touched by the holier Presence, that we may forget our self-will in a lowly service. We need to be more attentive to His truth, which teacheth inwardly. We need to realise more deeply that worship is not an idle emotion, but a new consecration of our whole life, that it deepens faith and quickens every endeavour after righteousness, and opens the vision to a clearer perception of duty.

When there is thus in our churches the power of a truer religious life, we shall perhaps know more clearly what our name is, and how best our affairs are to be managed. But it is not these, it is the life which is our chief concern, the life with God, the life of human brotherhood—and what is this but the life of Christian faith and love?

A SERMON.

BY THE REV. STOPFORD A. BROOKE,
M.A., LL.D.

WHEN Tennyson in 1842 published the 'Morte d'Arthur,' the poem represented the faith and hope which then filled his soul, and the general faith and hope of the time in which he lived. The king dies in the battle, which had already in the poet's mind become an image of the contest of good with evil, of faith with unbelief; but the last words of Arthur are full of faith in God the Father, in immortal life, in the re-ennoblement of Christianity, in the power of prayer to bring the Spirit of all good into the heart of man and into the government of the world. All was light around the dying king, and greater light was coming. And, indeed, this was a true picture of the state of religious life in England in 1842. Scepticism had begun, and doubt and trouble, owing to critical and scientific inquiry, had engaged many minds among cultivated people; but the new liberal life which had been poured into theology by Maurice and Kingsley, by Robertson and Martineau, the new aspect of Christianity they created, had, it was then thought, removed the trouble of scientific scepticism, and beaten back materialism. Moreover, the practical work of Christian love, which then deepened so extraordinarily among all sects and in the Church, confirmed and exalted the general faith in the religion of Christ. And this lasted for some years. In 'In Memoriam,' published in 1850, though Tennyson is fully aware of the doubts which prevailed concerning God and immortal life, he meets them with confidence, and his conclusion is triumphant. On the whole, the feeling of England is still with him. Faith in the great spiritual truths is more than doubt of them. But, after that, the battle deepened into greater noise and trouble. The foundations of all authority were dug up. Inquiry penetrated boldly into lands once held sacred against its footsteps. The new discoveries in geology, in astronomy changed the whole view men took of man's relation to the universe and to the earth on which he lived; nor were physics behindhand in reforming all that had been thought of matter. And then, with the year 1860, came Darwin and his books, and the whole question of man's descent, and of creation. Alongside of these upturning things, historical criticism began to play with piercing heat and vigour on the doctrinal schemes of English religion, and on the stories of the Old and New Testament. Everything men believed, or thought they believed, was brought to the test, and a great deal was slowly dismissed as unbelievable. Then with the things dismissed, the original truths on which the religious life of men depends—the Fatherhood of God, the immortality of men, the personal bond which knits together men and the Father—were either sadly doubted, or denied with cruel joy. All was in dim confusion and wasted crying. The ancient stars were hidden; men tossed to and fro, rudderless, on a sunless sea. Then Tennyson again felt and expressed his time, expressed the blindness and sadness and wildered drifting of the world, broken loose from the past, in darkness in the present, in despair of the future, and forced, poor world, into that prison of materialism which, above all other things, normal mankind abhors. In 1869 he re-made his 'Morte d'Arthur' under the title of 'The Passing of Arthur,' and it is curious to read it in contrast with the earlier poem of 1842. The faith, the hope, the joyousness

of the early poem have disappeared. Shreds of them remain, and we know that they were recovered; but the battle of doubt and faith was in his heart and he saw and heard it raging in the world.

And out of this vivid, personal feeling of it came the new part of the poem. Arthur, on the night before the battle, is in despair of finding God. 'I found Him in creation, but in humanity I find him not. I thought to work His will, resting on Him. All I have done is failure. Where is He?' Then comes the battle, and it is a description, not only of the battle itself, but of the England of the time in its fight for the faith—a great symbolic passage:—

Far other is this battle in the west
Whereto we move, than when we strove in youth.

It is different in '69 from that which was in '42. This is a last, dim, weird battle—darkness, distress, perplexity:—

A death-white mist slept over land and sea,
Whereof the chill, to him who breathed it,
drew

Down with his blood, till all his heart was cold

With formless fear; and ev'n on Arthur fell
Confusion, since he saw not whom he fought.
For friend and foe were shadows in the mist,
And friend slew friend, not knowing whom he slew;

And some had visions out of golden youth,
And some beheld the faces of old ghosts
Look in upon the battle.

And those who, falling, called on Christ, looked up to heaven and only saw the mist. The symbolism of it is as plain as it is excellent. It paints that battle which we have all gone through for nearly thirty years; which many of us are fighting still; which some of us have given up; to which some of us prefer the lazy comfort of annihilation; while there are others who take as their own the cry of Sir Bedivere at the end, and remain in a sorrowful doubt. They have seen Christ pass away, as once they knew him, out of their sight, as Bedivere watched Arthur pass over the darkening mere. They cannot say, as Tennyson said in '42, 'He will come again, in a new Christianity.' They say, as Tennyson said in '69, by the voice of Sir Bedivere:—

He comes again, but—if he come no more.

This was a state of things which lasted a long time, and, indeed, lasts still; some have passed out of it, many are yet in it. Faith has not yet regained, under the changed conditions of thought, the hope and joy it had in the years from 1840 to 1850. But, nevertheless, there is a difference between seventy-seven and ninety-seven. Materialism, once rampant, seems to have died out. The doctrine that we are nothing but automata, the necessary result of what has been in the past, the necessary victims of natural laws—that, too, was more than man could stand. However clearly it seemed proved, men denied it. 'There is another factor somewhere,' they said. Then, too, they began to say, 'We cannot get on without a religion. The old one may be gone; if so, we must make a new one.' And they have given us the Religion of Humanity, and a host of ethical schemes, and sect after sect of anthropology in opposition to theology, all of them rejecting the conception of a Divine Father, and of a spiritual world, and binding us down to our fellowmen alone, and to our seventy years upon this earth. 'Let science and intellect alone direct us!' Then, too, as was but natural, there was a superstitious reaction from this, and we found ourselves Buddhists, Confucians,

Zoroastrians, Devil-worshippers, Spiritualists, listening to creatures that piped and muttered, hypnotists, and I know not what. We were to have nothing but science, and then we ran into the very opposite of science. A more extraordinary confusion of all kinds of thinking, and, were it not so serious, a more absurd condition of thinking, has scarcely ever existed. Each of these new religions imagines that it holds the secret of life, even the key of the moral universe. Infinite pretensions, finite following!

Nevertheless, they do not answer. Folk are in just the same amount of trouble as before. The fact is, these novel religions have ignored a radical part of man's nature, or have denied its existence; that part which has to do with a greater Being than that of humanity, and another life than this life upon the earth. The denial or the ignoring of the spiritual part of man's nature is absolutely ridiculous. Of its existence there is as much proof as there is of his intellectual or moral nature. But then, to accept it or assert it would accept or assert the existence of God the Father, and of immortal life in Him, and these are not capable of scientific proof. 'Be satisfied, men and women,' they said, 'let these old beliefs go to the wind, and you shall find rest to your minds.' But mankind has not found rest. If there is no mighty Being who has to do with us as a Father has to do with his children, and in whom all the imperfect good in us is perfect, then there is no aspiration beyond our duty to humanity, and no love greater than human love; nothing which calls us up beyond the possible, nothing which bids us seek the infinite, nothing to satisfy the unspeakable desire within us for perfection, nothing to give wings to imagination, nothing to exalt love into rapture, into universal joy.

And there is no immortality, none of the glory of going on from greater to greater love, and therefore into deeper and deeper life; and this is unendurable, because, if there be no life to come, our desire for the infinites of perfection can never be satisfied. We know, only too well, that in sixty or seventy years it is impossible for us ever to become that which we dream we may become. The very most passionate and purest and highest part of our being is then mocked and scorned. This is the worst and vilest of materialisms.

Mankind will not endure these things, and already there is a steady reaction against these unbeliefs. The times of confusion and faithlessness are coming to an end. Men have frankly accepted what science and criticism have done, and are eager to find a new form of religion, I will say a new form of Christianity, which will be freed from what has been proved untrue, but which will establish, even more firmly than before, the Fatherhood of God, the indwelling of the Divine Spirit in the soul, and the immortal life to come. We may think this talk of a resurrection untrue, but it is not. The unbelieving folk have the ear of society; they make the most noise. They belong to what is called the cultured classes, that is, to the set of people who think they are at the top of the world. In reality, they are at the bottom. The pride of knowledge, that disintegrating disease, has got hold of them. They are really the decaying element in society. They have no fresh ideas, but repeat the old things, restoring, not creating, like miserable architects. They launch us

into realism which means ugliness, and into pessimism which means corruption. Art is dying in their hands, and Reason by them is confused with reasoning. They think they dominate the world, but they are dying. In a few years all their theories will go off with a puff and a faint smell.

Beneath them a new world is being born, which has living ideas and fresh life, which has imagination and hope and faith in mankind, and idealism, and love, and beauty, and joy in life; and aspiration to the perfection of man in which it believes; and desires beyond morality, without neglecting morality, and boundless resolution for the happiness and full development of all men; and a terrible determination for justice; and a longing for simplicity of life; and a horror of overweening wealth and luxury, and of knowledge when it suppresses the soul.

This is rising beneath the surface, like an ocean, and with it will come—has already begun to come—the resurrection of the mighty conceptions of Christianity, those which remain untouched, when all those doctrines in it which contradict reason and conscience and love have (in the great battle of the last thirty years) been cleared away.

In that clearance, and in that resurrection, we, the Free Churches in this country, have to do our part well and steadily. More than other sects and churches we are fitted to do it. For we have, from the beginning of the battle, sympathised with and maintained free thought and unlimited discussion, independent of outward authority, yet giving it its just weight. We have received with an open mind all that historical criticism, employed on the Bible, has sent to us, and we have subjected it to our own investigation. We have done the same with all the new facts and the new theories which science has presented to us. We have shirked nothing and avoided nothing through fear; and because of this, if we finally come to say that the great doctrines of God's fatherhood and man's immortality, and the reality of a spiritual life, and of a spiritual communion between man and God, and between man and man, remain still believable, still untouched, the world will be justified in at least listening to us. We have not paltered with truth.

Moreover, we have another claim. There are a number of orthodox doctrines which have been said to form an integral part of the teaching of Christ and his Church. The advance of true morality, the development of the idea of true sacrifice, the more educated conscience and reason of the world, the finer issues which have now become the staple of the spirit of man, have shown that many of these doctrines blacken the character of a divine Father, violate justice and love terribly, injure the conscience, and contradict the reason of man. Once they did not do so; but now they do, and the Church and the sects ought to get rid of them. But they have deep roots, and though much has been done, much remains to do. But our hands are free; we have for many years protested against these doctrines, rejected them as unworthy of God and man; and in the fresh resurrection of faith, in the reforming of Christian theology, nay, in the return to Christ, we ought to play a great part, for we stand now where religious men in Church and sects will stand in the future.

But we shall not do it well, nor half what we might do, unless the world clearly understands what we do

believe, and unless we are far more moved by the passion of our faiths than many of us seem to be at present; unless there is more of a rush of feeling, not only in ministers, but in congregations. Men who hold great and world-compelling beliefs; who are possessed with thoughts which begin before creation and extend into infinities of goodness and of love; who grasp the idea of an everlasting Fatherhood fixed in perfect righteousness and breathing perfect love; who see the whole world of men in their childhood to God, spiritually bound together with Him and with one another into an eternal communion; who believe that one and all are for ever moving on into higher and higher life—ought to be transfigured with the passions of joy and hope, and lose in them the staid reserve, the intellectual coldness and the isolation which naturally belonged to a persecuted sect, but which, now that we are in the forefront of a new movement, and recognised to be so, does not naturally belong to us any longer. We ought to live up to the level of the new position in which we are. The cry that emotion is to be repressed, and the ancient, half stern, half sorrowful gravity of the past be preserved and cherished, is, in the changed condition of theology, a cry which binds us to the past, and limits our progress, and is totally unsuitable to our position. We should be ready and eager for change, where change chimes in with the progress of religious life. Surely, we may have our Pentecost. I want the house in which we are to be shaken, and filled with a sound from heaven as of a rushing mighty wind, and tongues of fire to be between our lips, and our souls to be filled with the Holy Ghost, and the Spirit to give us utterance; and our young men to see visions, and our old men to dream dreams, and to prophesy. And then, moved ourselves, we shall move the world. But if we remain in too intellectual, too unemotional a region; if we live in the past habits of Presbyterianism, and refuse to move forward; if, in the midst of new social and political ideals, we take but little share in them, forgetting that God's Spirit is in them when they are for the greater freedom and happiness of man; if our preaching is half essays on subjects which have been all but exhausted, instead of being driven home to the hearts and souls of men who are weary and heavy laden, tormented with temptations, beset with secret sins and sorrows; if we do not realise that, in an ugly and distressful world, one of our chief businesses is to teach the good of beauty and to establish the possibility of joy; if we do not show that duty is to pass beyond itself into undying aspiration to reach the perfect love in union with the infinite love of God; if we do not live in the fire of faith and breathe it from ourselves;—why then, we are not worthy of the high vocation wherewith, in this time, we are called; we shall have fallen below the great demand now made upon us. At least, we may realise where we are, and, each according to his power, make our effort. We cannot make it if our own minds are in confusion, if the battle has left us doubtful of the mother-truths, of the truth that God is not the dull machine of the Deists, or the vague dream of the Pantheists, whom no one can make use of, or the unjust and unloving person whom the Churches represent to us; if it has not told us that He is a Father, living for us and loving us in the same way, but with infinitely more of love than the best earthly father and

mother of whom we can conceive. God is not only Love, Love is God. It is a truth which fires the whole universe and fills our hearts with sacred flame, and opens out an infinite peace and joy. When it is ours, all our teaching lifts men into new life, and itself is life. And from that one central faith all the other truths we need to hold and to inspire us follow of necessity. We are as children in a personal connection with a Father. He lives with us, speaks to our soul, hears our cries, responds to our prayer, educates us to be like Him and with Him for ever. He cannot do otherwise without forfeiting His name, without falsehood to His nature. And personal immortality with Him follows from such a Fatherhood. Is He to take all that pains with us, and fling us into nothingness at the end as worthless? Is He to love us so pertinaciously, and then to treat us as if He abhorred us? Is He to lure us by love into the long struggle of life, and then to mock us with His laughter? Is He to make us love the life of love, and then to say—'Die for ever, poor fool'? No! this is impossible; and those who believe in a good God, and yet say immortal life is a chance, make of God a greater demon than the worst of savages and the worst of theologies have ever made of Him. To deny immortality is to deny the Fatherhood of God. But to assert that God is personal to us all and redeems us all our life long, and continues His redeeming after we are dead, and does this for all our brothers, is to have a faith which, preached, will send through the world a note of joy, and believed, will redeem society. For, then, the great doctrine which we draw nearer to throughout the ages, that brotherhood of man and all the duties which flow from it, and which is the correlative in humanity of the universal Fatherhood of God, will grow into the practice of men. In its atmosphere of love, all that divides man from man, all that makes them enemies of one another, will be vapourised like the dew of night in the victorious sunlight. We look forward to a new society with increasing hope and joy.

These are the truths which we should confess as unshakeably ours, to which we should hold for life and death, of which all the world should plainly know we are the faithful witnesses. These are the truths which science may deny, if it please, but which it cannot disprove. They belong to a world of which it knows nothing, and in which its methods have no power and no claim. They are as much beyond, and more beyond, the reach of intellectual analysis as the affairs of Love are, or the affairs of Beauty. All the utterances of Science about Art and Love and the divine Spirit, who makes a holy and loving life, are like the babbling of folly, full of sound, but apart from the vital matter. In her own world (the world of phenomena) she is rightful Queen. Here she is nothing at all. We may preach and teach these truths without one shred of anxiety that in a million years to come anything she can say will ever justly interfere with them.

Finally, these are the central truths which Jesus Christ drew together into a life, and made effective in the world. Vast additions were made to them by men who wished for power and who enslaved the souls and bodies and minds of their fellow men. These additions we have dismissed to limbo, that wild, waste realm upon the verge of chaos. But the truths which the additions hid and usurped, now rise like mountain peaks, after

a night of storm, into the clear blue air of a new morning; and Christ is loved again in his lucid and simple teaching.

For them he lived, and for them he died. In life and death he embodied them. Therefore we cling to him and love him as our Master; and our devotion and love to him may be as intense as any human love can be, and ought to be intense. To lose that love, to put it aside, to forget or ignore his work, to stand aside from his name—as is the tendency among a few of us—would put us so far back in the new movements of the world as to disenable us from useful action at this time, and spoil the fulfilment of the great duty laid upon us. We should deprive ourselves of the historical emotion of the Christian Church for more than 1800 years. We should lose the most human and humanising force in religion, and, separated from him, lose also the spirit which brings us closest to the most divine and divine-making force in religion, the personal Fatherhood of God as taught by Jesus Christ. He is our Captain in the battle of which I have spoken to-day. He leads us not to himself, but to the Father. The more faithful we are to the following of him in love, the nearer we shall find, we draw to his Father and our Father, to his God and our God. What! give Jesus up, who gave all away for us—surrender the foremost force of love, when we are making a new society; stand apart from the most human creature that ever breathed, at the time when we want most, for the true life of the world, to get into the closest relation of feeling with all that is most pure and true in human nature; deny him who lived the simple life, when we are choked with luxury and accumulation and folly; speak against him who came to preach deliverance and peace when the whole world is conscious of imprisonment, when it is in an agony of unrest? No; of that fatal folly we shall not be guilty. No; this we will not do while one spark of love and gratitude still kindles in the human heart.

PRAYER.

Almighty God, our Father and Friend, who dwellest in us for ever, give us grace to feel Thee near to us to-day in our praise and prayer. Fill us with worship and love, reverence and faith. Lift our hearts into conscious union with Thy spirit; let us feel our childhood, and Thy Fatherhood. Thou art eternal Love; let love abide in us, and rule our day, and dream with us all the night, until we are bathed and rapt in Thy everlasting joy. All men are Thy children; give us power to live with them as brothers. Make us, in the power of Thy love and righteousness, saviours like Jesus Christ of all the sinful and heavy laden, of the sorrowful and lonely. Give us Thy peace that we may give it to the restless; give us Thy health that we may heal the sick at heart; give us Thy consolations that we may comfort the weak. Heal Thyself this troubled world, be with the sufferers from pole to pole. If they must bear the strife, strengthen them to go through its pain, till they come to the haven where they would be. Take the guilty and the cruel into Thy kindness, break their hearts till they find Thy righteousness and love, and hasten the day when all shall know Thee from the least to the greatest.

Our secret thoughts and troubles, our doubt and dismay are known to Thee, our unruly wills and affections. Order them, O Lord, into Thy Will. Let righteousness

prevail in us, and the peace of obedience rule within us. Build us each into a City of God. Keep us from the spirit of fear and of folly, of the love of the world that passeth away. Set fast our soul on the eternities of thy character. Keep us simple, content, without base care for the morrow, close to the life of our Master Jesus; living in his love, ready to die with him for Truth, and in sure and certain hope of his blessed immortality.—AMEN.

THE CHILDREN'S COLUMN.

HAVE you remembered the New Year's text I gave you last week? And do you feel how pleasant it is to be able to live as it bids you?

'Walk as children of light.' Everyone likes to be with cheerful people; they are like sunshine everywhere. And cheerfulness of the right sort, which will last, can only be among those who are truthful, and therefore trustworthy, and in whose hearts there is a genuine love of goodness and unselfish love of others. These are the things we have to try for with all our might, if we wish to be really helpful in the world,—bringers of light, making others glad that we are here.

And what I want especially to say to you to-day is that you have everyone of you something to give, to help to make this gladness of the world. No one else can give it for you. You must give it yourselves. And it is the secret of your own happiness to learn how to do it. That is what Jesus said to his disciples in the words: 'Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.' (Matthew v. 16). That is a good text to remember with the other. It means that they must live a true and brave and unselfish life, as children of our heavenly Father, and then He will be glorified,—there will be the beautiful light of heaven upon our earth, in our homes, wherever men are at work, full of praise and thankfulness to God. And that is what you can do, every one of you, let your light shine, to help to make this gladness of the world.

Did you ever hear of the poor fisherman's wife who for many years kept her light burning, and in her own sorrow, brave and patient, helped her neighbours more than she ever knew. It was in the days before there were lighthouses on our rocky coasts, and this poor woman lived with her husband, who was a fisherman, in a cottage on the cliff, where the rocks were dangerous, but close by the way into the safe harbour. When the men were out at sea fishing and it grew dark, she would light a candle and put it in the window, so that when they came near the coast her husband might see the friendly light beckoning to him from his home, and the boats might be guided safely into the harbour. It was a very little light, but it was a great deal better than nothing. And the love that never forgot to put the light in the window was not a little thing.

But one night there was a great storm, and the boats were driven far out to sea. Her light was shining all the time, but even if it had been possible, the men would not have dared to come near that rocky coast or try to get into the harbour; and when next day they came back, her husband's boat was not among them. She could not believe that it had been lost at sea and he was

drowned, but every night she put the light in her window, hoping that he had only been driven far away and would be coming back.

And so she lived for years, patiently, a lonely widow, very poor and yet just managing to live. But however poor she was, she never forgot to let her light shine from the window that looked out across the sea; for even when she gave up hoping that her own husband would come back, she was glad to think that the light would welcome others as they came near home, and guide them safely into the harbour; and her light was not only the candle she put so faithfully every night in the window. Everyone who knew her wondered at her patience and cheerfulness; the children always liked to go by her cottage, because she was so kind; and many a one in trouble learnt to be thankful, and to 'glorify God,' because of the help they had received from this poor widow. She never knew how much she helped those about her, just by her simple goodness and unselfishness, and patient gentleness; but it was a beautiful and steadfast light that shone in her life.

And so you can make your light shine, and you can walk as 'children of light,' simply by being gentle and unselfish, by keeping back angry words, by overcoming disagreeable tempers and being cheerful, by little acts of kindness and helpfulness, by being truthful and brave and patient. Who cannot do that? And as soon as you have begun to try, you know *it is worth while*.

Now that I have given you these two New Year's texts, I am going to ask another friend to talk to you, and next week I hope it will be Mr. Barrow, who is minister of Cross-street Chapel, Manchester.

THE midweek service, which has been held through each winter for about ten years in King's Chapel, as the most central of our Boston churches, has been recommenced. It is held every Wednesday from Thanksgiving to Easter, from 12 noon to 12.30. It is well attended, partly because business men, and busy women coming into Boston for their shopping, know that they can depend upon its not exceeding the announced half-hour.

THE 'Increased Armaments Protest Committee' report a busy year of work; and the various notifications of a pending increase in the Army promise a still busier one. A large quantity of literature has been circulated, with a view to 'spreading the light' on the subject of the blight of militarism and the commonsense of peace and arbitration. Sir Robert Head, the treasurer, will gladly receive funds in aid, at 2, Sussex-place, W.

'An association of Armenians and their well-wishers has been started in Boston to help refugees from the Turkish massacres, in mind, body, and estate. The Central Church (Congregationalist) has given them the use of the Old Colony Chapel on Tyler-street, near Harvard, for headquarters and reading-room and for classes and lectures. Mr. Dikran R. Hagopian, an educated Armenian, of Lynn, is the superintendent. The society has found plenty to do. The membership fee is one dollar for friends; for Armenians in need, nothing. It is a sort of consulate, general information and assistance bureau. The reading-room is always open.'—*Christian Register*.

PROVINCIAL LETTER.

LONDON.

It may be doubted whether strictly speaking the metropolitan area should be described as a province; but the importance of the work done and to do in this vast community fully entitles the subject to separate consideration. Technically London falls within the boundaries of the South-Eastern Provincial Assembly, but the scope of the present letter will be confined to those churches and movements which come under the heading 'London' in the Unitarian Almanack.

We find ourselves in London confronted with conditions which exist to some extent in all the larger cities, but which are more in evidence here than anywhere else. The centre, where business draws together enormous crowds during the week, is comparatively deserted on Sundays. Suburbs extend far in every direction, and it is here that church-goers chiefly reside. Where the suburbs used to be, the squalor of the town has crept up; and dismal areas are to be found in which almost the whole population is poor, often miserably so, and where the possibility of carrying on self-supporting churches is remote. On the other hand, life in the suburbs is not always congenial to the establishment of free and independent churches. A great many residents in these districts evidently feel little or no inclination for serious pursuits, once Saturday is reached. It is notoriously difficult to obtain here as large audiences for intellectual lectures as can be drawn in towns of less population than these quasi-boroughs, that have but the faintest local individuality. Again, such church-going as there is, very often partakes of the nature of a social function. It is the thing to belong to 'the Church,' and tradesmen in particular cannot call their souls their own.

All this, and much more well known to the London worker, makes against our rapid progress. But we have also our advantages. There is apparently no end to the people, if we can only get at them. It is hard work, but hard work pays. Side by side with the apathy, the frivolity, and the 'Churchianity' that exist, is a great measure of free and often revolutionary thought. All sorts of heresies get a hearing, just as they did in ancient Rome. It is not all of them that get organised into societies; but at least one or two of them, such as the Labour and Brotherhood Churches, and the Ethical Societies of various types, represent the forward trend of religious and moral enterprise irrespective of tradition and creed. It cannot be denied, either, that there is a great deal of liberalism in theology at some of the churches commonly called 'orthodox'; and not a few thoughtful people find it possible without serious inconvenience to attend our services alternately with those of other groups of Dissent, or even of the Established Church. All of which must be remembered by any who are disposed to judge solely by a counting of heads.

Our congregations in the area denoted (which includes Croydon in the far south, Richmond in the west, Wood Green in the north, and Woolwich in the east—say a cross of fourteen or fifteen miles), if we reckon mission movements of all kinds, number thirty-two. Eleven, or at most twelve, of these are self-supporting; of the remain-

ing twenty, there are six purely domestic missions, and a seventh (Mansford-street) which is so largely of the same type as not to admit of a hope of entire self-support. A full dozen depend more or less upon outside assistance. But the condition and prospects of those that are thus aided are very different, and the same is true of those that are at present independent. To speak of the latter group first; the largest and most prosperous of all the London congregations is at *Hampstead*. In the late Dr. Sadler's earlier days it was much less important, but his influence and ministry raised it in a remarkable way. Dr. Herford has had the satisfaction of practically creating the evening congregation, which, in this fashionable suburb, is composed quite differently, as a rule, from the morning congregation. Among the more noteworthy internal events recently has been the erection of a fine organ at a large cost. But the Hampstead congregation has been busily occupied in affairs beyond its own borders. The *Mansford-street* (Bethnal Green) Church and Mission is largely supported and manned from it, and a good deal of help has been given to the nearer mission at Rhyl-street. But it is the 'swarming off' to *Maida Vale* that stands conspicuous in Hampstead's recent record. Under Dr. Herford's lead a knot of West Hampstead residents have here been solidly building up a healthy and vigorous young church. At present the congregation meets in the 'hall'; the 'church' building is to be raised by and by. In numerical and financial strength the Maida Vale movement has been one of the most successful of its kind in recent years. Among the other older congregations north of the Thames we have *Hackney* and *Islington*, each confronted with difficulties arising from the loss of old members and the changing character of the population. The buildings are in good order, and there are courageous workers,—they will clearly need all their courage and energy. At *Stoke Newington* an old-fashioned meeting-house, rich in historic memories, shelters a group of families and worshippers representing a great deal of intelligent activity in religious and philanthropic labour. At *Little Portland-street* the difficulties of the situation are numerous, and it certainly would be a marvel if they were all surmounted. Even in the days of Dr. Martineau there were often small attendances; and, since then, people have gone farther away—at least such people as care much for intellectual preaching. *Wood Green* and *Highgate* are both new; the former has a comfortable suite of buildings, rather ill-placed, but evidently easily found to judge by the thriving congregation. At *Highgate* there is an excellent chapel and school, the latter used very largely as a library during the week. It is interesting to remember that the founding of this congregation was closely connected with the establishment of Channing House School, an institution which has been very useful indeed. Mr. Spears, the minister, is indefatigable in pioneer efforts in many places, but we understand that he intends concentrating his efforts in this district; and to judge by results already attained it should prove a rich field. At *Kensington* a statelier form of service than usual is to be found. What is of more importance is the energetic life at work in the educational and missionary work of the Church. A number of serious losses have befallen this congregation, but it seems fairly on the way to be a great tower of strength in the west.

South of the Thames there are three independent congregations, none of them of ancient foundation. At *Brixton*, which is the oldest, a large and influential congregation exists; at *Croydon* the Free Christian Church is now ministered to by Mr. John Page Hopps, and is understood to be prosperous. Each of these churches carries on domestic mission work, the former at *Blackfriars*, in company with representatives of Islington and other congregations; the latter at *Dennett Hall*. The new Church at *Wandsworth* ends the list of independent churches; it has had many advantages and at present rejoices in a good supply of young life. Its future ought to be a very bright one.

The group of assisted Churches is one with several bright spots and some distinctly shaded ones. It includes *Kentish Town*, which a few years ago was in a very sickly condition, but which seems now grown vigorous again. The *Peckham* congregation is actually independent, except for small occasional aid; it is well-situated and ought to thrive. Another Church that ought to thrive is that at *Forest Gate*, a new movement that has not moved as fast as was hoped. In *Bermondsey* the congregation, which is small, is housed in a very large hall; and it has no chance of doing much till it has rooms, or a room at least, for smaller gatherings. Both at *Plumstead* and *Lewisham* an excellent beginning has been made; but in each case funds will be needed. The case of *Plumstead* is much the harder at present; for *Lewisham*, which is a result of the recent 'Forward Movement,' is comfortably housed, while the *Plumstead* friends are subject to the indignity—and worse—of meeting in a room attached to a public-house and redolent of Saturday night's uses. Here we come to the 'Bitter Cry' of all in London who are really interested in Unitarian and Free Christian propaganda. Money, much more money, is urgently needed; and it will either be found or much good work must simply cease.

At *Stamford-street*, for instance, the only reasonable course is that which a joint committee has recommended, *viz.*, an amalgamation on 'Popular Church' lines with the *Blackfriars* Mission. It will be carried out, but money is needed to carry it out well. At *Stratford* a small congregation has 'held on' bravely with lay-supplies (under the Rev. T. E. M. Edwards's supervision) for some years. It would be a good thing if an extra spurt could lift that movement along a bit. At *Stepney* an almost desperate effort is being made to save a once numerously attended chapel from being closed. Meanwhile, Mr. Spears is hopeful that at *Walthamstow* a new church may be created; a small iron building has just been opened. If anything can be attained equal to the success, in its kind, of the *Limehouse* mission, it will be very creditable. A flight right away to the far west, (with a mere glance at the Domestic Mission stations, which merit a special letter), takes us to *Richmond*. Here is a fine new church, reared by great efforts. The people at *Richmond* are said to be very 'churchy'—we hope a good proportion of them will find their way to Ormond-road before long.

On the whole I am inclined to believe that our London field, rich as it is in earnest and vigorous life, never was more in need of devout, generous, and gifted workers than to-day. It certainly never offered greater prospects to people with their heart in the matter.

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Bolton: Bank-street.—On Sunday morning, Jan. 2, a dedication service was held in the chapel to mark the entrance into membership of over thirty young people who have during Oct., Nov., and Dec. attended a class for religious instruction, conducted by the minister, the Rev. C. J. Street, M.A., LL.B. The service was of an impressive character. Basing his discourse on Proverbs iii. 6, Mr. Street, after referring to the losses sustained by the congregation during the year from deaths and various other causes, but which, however, had been more than counterbalanced by the gains, alluded with satisfaction to the enrolment of so many young people. That occasion, he said, was important, not because of any pretentious claim set up by the religious community of which they had now become members, or from any act he, as a minister, might perform, but because it was the mark and seal of a desire on their part to enter into such religious fellowship as was afforded by one of their Free Churches, and to dedicate themselves to its service. Mr. Street urged the new members to emulate the example of those who, while appreciating the privileges which membership of a church conferred, realised also its obligations, and faithfully endeavoured to fulfil them.

Chatham.—Recent events of interest have been the Working Society's winter sale of clothing on 10th of Nov., when a goodly sum was realised. The children's service on Sunday afternoon, Nov. 28th, when the president of the Technical Institute, Mr. Alderman Dunstall (a Congregationalist) gave an address on 'Faces,' illustrated by diagrams. On the 15th of Dec. the Christmas 'Children's Evening' was held, the church being filled with young folks, by whom a very pleasant time was spent; on the Tuesday following the Provident Fund deposits, amounting to £83 19s., were repaid with interest. The school's contribution for 1897 to the *Young Days'* cot at Winifred House, amounted to £3 14s. 5d., the numbers subscribing being eighty-eight. The congregation has been greatly saddened by the sudden decease, on 26th Dec., of Mr. John Wood, of Maidstone, a former member, whose family have long been connected with this church, in which the funeral service was held on the 30th of Dec. The children's New Year's service, held last Sunday afternoon, was well attended, and each scholar and teacher received a copy of the beautiful motto card for 1898, 'She hath done what she could,' published by the Sunday School Association.

East London: Durning Hall, Limehouse.—At the close of the year 1897, the workers at this place feel that they can again report progress. The religious services have been well attended, and various institutions are engaged in useful work. The deposits in the Post Office Savings Bank amounted to £239 9s. 6d., £129 2s. 1d. being paid out in the Christmas week. There is a very interesting feature in the money savings among the fish curers in several of the best smoke holes in Elsa and Eastfield-streets in the saving of beer money. Each day the men and women work cleaning and preparing the fish for smoking, sometimes two days a week, three, four, or seven as the case may be; the work not being constant, each man or woman receives 3d. per day for beer. For several years past this money has been collected each working day and handed into our bank on Saturday night, and saved till the end of the year to be spent in warm clothing for the winter, re-furnishing, etc. One amount drawn was £24 8s. 9d., another £15, another £5 15s. One club brought back their previous year's savings in January, £21, as they intended to let it remain till the end of the next year, and have now drawn £36 15s. This is a great stride in the right direction when men can agree about joint savings, and share out between twelve, twenty, or thirty of them without a dispute amounts like these. We can only say the world is surely mending, and men are learning to dwell together in unity. The total of the people's money that has passed through our treasurer's hand this year from various sources amounted to £1751 16s. 13d.

Gorton.—At the annual congregational party on New Year's day, an opportunity was taken during the entertainment of presenting a purse of gold to the minister, the Rev. George Evans, as a token of sympathy from the congregation. Mr. Evans, with much feeling, acknowledged the gift.

Heywood.—The Christmas party was of special interest, as it was the first meeting of the kind held in the new schoolroom, the ample accommodation of which was greatly appreciated. 460 sat down to tea, and subsequently the usual entertainment was

held in the Reform Club, the Rev. T. B. Evans presiding, supported by the two superintendents, Councillor Firth, J.P., and Mr. James Warren. For some weeks the church has been undergoing alterations, the services being held in the school, and at the New Year's party, a Christmas tree and sale of work, opened by the Mayoress, Mrs. W. Healy, realised £100 towards the cost. The chair, on this occasion, was taken by Councillor Firth, one of the founders of the Church.

Glasgow: South St. Mungo-st.—The Rev. E. T. Russell began his ministry at this church on Sunday last. Preaching in the afternoon to a good audience, on 'The Work of the Christian Teacher,' he said that the spirit of the life of Jesus Christ indicated truly the nature of what he felt to be his work. He came there to minister to the faith that God was the Father of men, and that what He required of them was sincerity and righteousness of life. His aim would be to present a religious faith that would gladden and inspire that would help people to live lives well pleasing to God and serviceable to their fellow-men. The world had enough of negative teachers; he would try to teach a positive theology, so that in these days of changes men who felt compelled to give up certain old ideas would not be left houseless, but would find that there was still something great and grand to believe. He came there perfectly unfettered as to creeds, free to teach the highest conceptions of God in life he could entertain. He believed that the old ideas that formed the burden of the teaching of Jesus—the Fatherhood of God and the Brotherhood of Man—would never be outworn.

Great Hucklow (Appointment).—The Rev. W. H. Rose (late of the Home Missionary College) has been appointed to the pulpit here and at Bradwell, and has already entered on his duties.

London: Bell-street Mission (Appointment).—The Rev. B. Kirkman Gray, formerly of Warwick, has received and accepted the invitation to become the missionary in succession to the late A. H. Wilson, and will enter on his duties in February.

London: College Chapel, Stepney.—At a religious conference last Sunday afternoon, presided over by Miss Florence Hill, a paper on Public Worship was read by Mr. Stanley Jevons, of Cambridge. In the evening a New Year's sermon was preached by Mr. Tavener, the minister.

London: Deptford.—The Rev. A. J. Marchant gratefully acknowledges the receipt of contributions, in response to his Christmas Appeal, from the following:—Poor's Purse: F. Nettlefold, Esq., T. E. Tebbutt, Esq., Rev. J. R. Wilson, W. Colfox, Esq., Mrs. Temple, Mrs. Mattocks. Clothing and Toys: Miss Burgess, Workers' Aid Society, Lewisham Dorcas Society, and 'A Friend,' Hastings.

London: Stamford-street (Appointment).—The Rev. Frederic Allen, of Chatham, has received and accepted a hearty and unanimous invitation to become minister and superintendent missionary of the Blackfriars Mission and Stamford-street Chapel, London, the two institutions having become amalgamated, and various alterations to the buildings at Stamford-street being now in progress. Mr. Allen will take entire charge at the end of March, but meanwhile he will, as far as his duties at Chatham will allow, have oversight of the work.

Newark.—The Social Union connected with the Free Christian Church was re-organised three months ago, and the first session has been a decided success. There were very full gatherings of members and friends. There is a satisfactory balance in hand.

Walsall.—A remarkable meeting was held here last week. It was made up of three Church of England vicars, three Roman Catholic priests, one Unitarian minister, and four laymen—viz., a Wesleyan, a Baptist, a Roman Catholic, and a Churchman. More remarkable even than the meeting is the fact that it asked the Unitarian minister (the Rev. Peter Dean) to be its chairman. The purpose of this unique gathering was to consider how the attendance at the Board and denominational schools of the town could be improved.

TO CORRESPONDENTS.—We have received a number of reports of Christmas and New Year's parties, which are unavoidably crowded out until next week. Letters received from N. M. T.; J. D. D.; A. W. W. (thanks); E. D.; H. D.

OUR CALENDAR.

SUNDAY, JANUARY 9.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., 'The Golden Year,' and 7 P.M., 'The Lord's Prayer, II., Faith and Works,' Rev. FRANK K. FREESTON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. STOFFORD BROOKE, M.A., and 7 P.M., Rev. S. FLETCHER WILLIAMS.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'The Unity of God and Man,' and 7 P.M., 'What is the Use of Religion?' Rev. A. FARQUHARSON.

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Morning, 'Decay and Repair.'

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Richmond, Free Church, Ormond-road, 11.15 A.M., 3 P.M. and 7 P.M., Rev. SILAS FARRINGTON.

Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIO ALLEN.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., L. TAVENER. Evening, 'Religion in the Pictures of Sir J. E. Millais, P.R.A.'

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.

CANTERBURY, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. L. SCHRODER.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, 'Religion and Politics in China.'

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.

NEWPORT, I.W., Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUFF.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COBURN PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 11 A.M. and 7 P.M., Rev. T. R. SKEMP.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY,
 STREINWAY HALL, Portman-square, W.—Jan. 9th, Dr. WASHINGTON SULLIVAN, 'The Problem of the Poem of Job.' 11.15.

BIRTHS.

BURROUGHS—January 6, at Kenilworth, Aigburth-road, Liverpool, the wife of B. P. Burroughs, of a daughter.

NAPIER—On the 31st of December, at Wiveton Hall, Norfolk, the wife of W. E. Napier, of a son.

MARRIAGE.

GARDNER—GOFFEY—On 1st January, at St. Nicholas Church, Blundellsands, by the Rev. C. de B. Winslow, Robert Marshall, second son of William R. Gardner, of Treleaven, Blundellsands, to Louise, third daughter of Thomas Goffey, of Amalfi, Blundellsands.

DEATH.

PESEL—At 14, Church Hill, Edinburgh, on the 1st January, 1898, Florence, elder daughter of the late George Pesel, Huddersfield.

Situations Wanted, &c.

A LADY (LL.A., Honours, French and German), returning to Paris with young Sister, wishes to hear of another GIRL requiring CHAPERONE.—THORNELY, 3, Ueld-road, Birkdale, Southport.

A LADY, lately returned from the Continent, wishes for an ENGAGEMENT as CHAPERONE to Girls, or as COMPANION, either at home or abroad. Excellent references.—Address, L., INQUIRER Office.

WANTED, SITUATION as HOUSE-KEEPER, COMPANION, or any position of trust. Highest references; 12 years in last situation.—M. D., INQUIRER Office.

WANTED, AT DOVER, for the 1st February, a teetotal COOK GENERAL, and a HOUSE PARLOUR MAID. Wages £18.—Apply, by letter only, to Mrs. COCKBURN CURTIS, 13, St. George's-terrace, Gloucester-road, S.W.

LADY'S Curved-frame CYCLE; never been ridden; detachable Pneumatic Tyres; all very latest improvements. Price £7. Send on approval, as being marvellous bargain sure to delight purchaser.—Particulars, Mrs. G., 27, Aliwell-place, Ipswich.

HUDSON & CO.

(Established 1845),

BOOK, NEWSPAPER, LAW, COMMERCIAL AND GENERAL

LETTERPRESS PRINTERS,

23, RED LION STREET, HOLBORN, LONDON, W.C.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The Subscribers to the Association are respectfully reminded that their ANNUAL SUBSCRIPTIONS became DUE on the 1st of JANUARY, and that our Local Treasurers are requested kindly to collect them as early as possible in the year.

From places where no Local Treasurers are appointed, Subscriptions should be sent direct to this Office, cheques and orders being made payable to the Secretary. Subscribers resident in London are also requested to forward their Subscriptions to me at Essex Hall.

W. COPELAND BOWIE, Secretary.
 Essex Hall, Essex-street, Strand, London, W.C.

A NEW WEEKLY JOURNAL.

Now ready, price 2d., by post 2½d., No. 1 of

THE ETHICAL WORLD.

CONTENTS:—Notes; The Industrial War; The Decline of Assassination; Conformity and Intellectual Honesty; Theism and Morality, by W. M. Salter; The Social Outlook in America, by Charles Zueblin; On a Passage in Newman's Writings, by Leslie Stephen; Mr. Forbes Robertson's Hamlet; About Books, New and Old, by E. R. Chapman; The Ethical Movement in Germany, by Dr. Arthur Pfungst; The Moral Instruction of Children in Classes; Chronicle of Ethical Societies, etc.

The Ethical World PUBLISHING Co., Limited,
 17, Johnson's-court, Fleet-street, London, E.C.

19TH CENTURY BUILDINGSOCIETY ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Interest on Loans reduced to Four-and-a-half per Cent.

DIRECTORS.

Chairman—H. W. LAWRENCE, J.P., 21, Mincing-lane, E.C.; Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.; F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-street, Westminster, S.W.; Miss ORME, 118, Upper Tulse-hill, S.W.; STEPHEN SEAWARD TAYLER, 151, Brixton-road, S.W., and Mrs. HENRY RUTT, 1, Randolph-gardens, N.W.

PREFERENCE SHARES £10, Interest 4½ per cent. DEPOSITS received at 3 and 3½ per cent, withdrawable at short notice.

LIBERAL ADVANCES promptly made. Monthly repayment, including principal, premium, and interest for each £100 advanced—21 years, 13s. 6d.; 18 years, 14s. 9d.; 15 years, 16s. 1d.; 10 years, £1 1s. 8d. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON.
 TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY, HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANACK, Post free on application.

FRANCIS RAVENSCROFT, Manager.

MAGIC LANTERN SLIDES made from Negatives, 7d. each; from Photos, Prints, or Hymns (16 lines), 1s. 3d. Photos. copied or enlarged on Bromide Paper, mounted on 15 × 12 plate, sunk mount, 2s. 6d. each. Post free.—CURRIE, 9, Snowdrop-street, Liverpool.

Meetings, etc.

Christian Unitarian Mission Work.

A MEETING

WILL BE HELD

ON SATURDAY, JANUARY 15TH,

AT

5, FURNIVAL STREET, HOLBORN, E.C.,

At 7.30 O'CLOCK.

Friends are earnestly invited to attend.

ESSEX HALL TEMPERANCE ASSOCIATION.

NEW YEAR'S CONFERENCE at ESSEX HALL (Council Room), on THURSDAY, JANUARY 20, at 7.30.

REV. ROWLAND HILL will give an Address (to be followed by discussion) on 'The use of the Blackboard in Band of Hope Work.' Rev. W. COPELAND BOWIE will preside.

Admission free. Collection. All Temperance Workers and sympathisers heartily invited.

UNITARIAN HOME MISSIONARY COLLEGE.

CANDIDATES FOR THE SESSION 1898—99 are reminded that their Applications, with Testimonials and Answers to Questions, must reach the Rev. DENDY AGATE, 13, Vincent Avenue, Chorlton-cum-Hardy, Manchester, not later than MONDAY, FEBRUARY 7th.

Forms of Application, and of Questions to be answered, may be obtained from either of the Hon. Secretaries,

DENDY AGATE,
 (Address as above);

EDWARD TALBOT,
 37, Brown-st., Manchester.

Manchester, January 5th, 1898.

HIGHFIELD UNITARIAN CHAPEL, IDLE, YORKS.

The Committee are desirous of making Alterations to their School and Chapel Premises, and earnestly appeal to the Unitarian Public for their support. It is intended to build a School Kitchen with Classroom above, the Architect's estimate for which is £120. Also to provide New Seats for the Schoolroom, New Heating Apparatus for the Chapel, Decorating the Interior, and Painting and Pointing the Exterior. The total amount required will reach £300. The Congregation are entirely of the working classes, and quite unable to raise the necessary amount themselves, but have undertaken to raise £50.

The Congregation has been in existence for over 40 years, and, as this is the first Public Appeal, it is hoped that it will meet with a ready response.

Subscriptions will be received by the following and acknowledged in THE INQUIRER:—

REV. W. H. EASTLAKE,
 Highfield Parsonage, Idle, near Bradford;

MR. ALBERT SPENCE,
 145, Folkestone-street, Bradford Moor,
 Bradford, Hon. Sec.; or by

E. BASIL-LUPTON, Esq.,
 14, East-parade, Leeds, the Acting Trustee.

	£	s.	d.
Amount received and promised	86	17	6
George W. Brown, Esq. (Hampstead)	5	0	0
Hy. Tate, jun., Esq. (Liverpool)	3	0	0
Wm. Colfox, Esq. (Bridport)	2	2	0

THE

New Testament of Jesus for Theists.

A Compilation of SELECTED PASSAGES, without Note or Comment,

Freely Arranged for Practical and Religious Use, From the Records of the GOOD MISSION, and of the GOOD MESSAGE

Of the HOLY TEACHER in Galilee.

Bound in cloth, 100 pages. Price One Shilling.

WILLIAMS AND NORGATE, 14, Henrietta-street, Covent Garden, London, W.C.

Schools, etc.**BEDFORD COLLEGE, LONDON**
(FOR WOMEN),
YORK-PLACE, BAKER-STREET, W.

SESSION 1897—8.

The Lent Term will BEGIN on THURSDAY, JANUARY 20th. Lectures are given in all branches of General and Higher Education. Taken systematically, they form a connected and progressive course, but a single course of Lectures in any subject may be attended.

Students are prepared for all the University of London Examinations in Arts and Science. Classes are held in preparation for the B.A. Honours, 1899; also classes in elementary Greek and Trigonometry for Students who will have matriculated in January, '98.

Special classes in preparation for Matriculation (January, 1899, will be formed on the entry of a sufficient number of names). Six Laboratories are open to Students for Practical Work.

The Art School is open from 10 to 4. Students can reside in the College.

LUCY J. RUSSELL,
Honorary Secretary.

CHANNING HOUSE, HIGHGATE,
HIGH SCHOOL FOR GIRLS,
AND BOARDING SCHOOL.

For the daughters of Unitarian Ministers and others.

London Matriculation, English, Latin, French, German, Mathematics, Science, Elocution, Greek, Drawing, Class Singing, Dressmaking, Cookery, Calisthenics, Playground, Swings, Cricket, Garden, Outside Sanatorium, Laundry at home.

Outside Examiner.

Fees per Term:

Boarders, £10 13s. 6d. or with Music, £12 5s.

Extras: Violin, Solo Singing, Painting, £2 2s.

Shorthand, Dancing, 10s. 6d.

Day scholars, 3 to 5 guineas, with Music extra.

Kindergarten, 2 to 2½ guineas.

Manager—Miss MATILDA SHARPE.

Rev. R. SPEARS, Honorary Secretary.

School RE-OPENS WEDNESDAY, January 19th.

BIRKDALE, SOUTHPORT.

Miss LEWIN, assisted by qualified teachers, receives for Board and Instruction BOYS between the ages of six and thirteen years.

The School Course includes English, Elementary Science, Drawing, Class Singing, and Conversational German. Latin and Mathematics are taught to those boys who are sufficiently advanced in other subjects.

The alternation of Head and Hand Work being indispensable to a healthy system of Education there are also regular lessons given in Wood Carving or Carpentry and Drilling. Swimming is also taught.

The School will RE-OPEN on FRIDAY, 14th JANUARY.

A detailed Prospectus on application.

Bingfield.

HOME SCHOOL FOR GIRLS, WAL-
TON-CUM-FELIXSTOW, in connection
with BESTREBEN HIGH SCHOOL, BRONDES-
BURY, N.W.

For particulars of either branch, address PRINCIPALS, Bestreben.

SCHOOL FOR GIRLS, COOMBE
HILL HOUSE, EAST GRINSTEAD
(Removed from Suffield Park, Cromer).

PRINCIPAL ... MISS CLARK.

The Spring Term BEGINS on TUESDAY, the 18th inst.

Board and Residence.

BOURNEMOUTH.—Most comfortable private BOARDING-HOUSE; close to sea; sheltered among the Pines; south aspect. Billiard-room (full-sized table). Terms moderate.—Address, Miss CHALDECOTT, Stirling House, Manor-road.

BOARD and RESIDENCE. South of England. Healthy neighbourhood. Home comforts. Seven miles from Brighton, near South Downs. Station Hassocks (on main line L.B.S.C.).—Miss ROWLAND, Gothic House, Hurstpierpoint.

BOURNEMOUTH.—Elvaston, West Cliff, High-class Pension. Unrivalled position on sea front, close to the Highcliffe Hotel. Lovely garden (tennis, etc.), facing the sea. Due south.—Mr. and Mrs. Pocock (late of Khrisna).

MRS. ROBERT TURNER (late of Ditchling) receives BOARDERS. Terms moderate; suitable for students.—94, Grosvenor-road, S.W.

BRIGHTON.—Superior BOARDING ESTABLISHMENT, close to sea, and lawns. Bath and smoking-rooms; pleasant winter home; terms moderate.—11, Rochester Gardens, Hove.

WEST CENTRAL HOTEL
Proprietor.
FREDERIC SMITH.

This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. C. Aked, Liverpool; Rev. Rowland Hill, Bedford; Rev. G. Vance Smith, D.D., Bowdon, Cheshire; Rev. J. O. Street, Birmingham; Rev. Charles A. Berry, D.D., Wolverhampton; Rev. Charles Garrett, Liverpool; Rev. Canon Howell, Wrexham; Rev. A. B. Grosart, L.L.D., Blackburn; Dr. Norman Kerr, London; J. H. Raper, Esq., London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Rooms, Baths, &c. Breakfast or Tea, 1s. 3d. to 2s. Rooms, 1s. 6d. to 2s. 6d. Services, 9d. Printed Tariff on Application.

75, 77, 79, 97, 99, 101, 103, 105,

SOUTHAMPTON ROW, RUSSELL SQ., LONDON.

A BBOTS MOUNT, CHESTER.
SCHOOL FOR GIRLS.

Conducted by Miss M. K. MONTGOMERY, B.A., and Miss E. K. McCONNELL, M.A.

Next Term will BEGIN on JANUARY 18th, 1898.

LIVERPOOL.—FAIRFIELD HIGH
SCHOOL.

PRINCIPAL—REV. D. DAVIS

(Late Pastor of the Church of the Saviour, Southampton).

Pupils prepared for the various Professional and University Examinations.

Fees:—Day Pupils ... 2 to 3 guineas per term.

Boarders ... 10 to 15 " "

HIGH SCHOOL FOR GIRLS.—
SOUTH MARINE TERRACE,
ABERYSTWYTH.

PRINCIPAL ... MRS. MARLES THOMAS.

First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

Established in the first year of the Queen's Reign.

MOORE & MOORE

PIANOFORTE MAKERS,

INVENTORS OF THE THREE
YEARS' SYSTEM.

The HIRE SYSTEM, now so widely used, was unknown until its invention, in 1846, by Messrs. Moore and Moore.

Two years ago, in the course of an important appeal case in the House of Lords, their Lordships were pleased to make commendatory remarks on the fairness, convenience, and utility of Messrs. Moore and Moore's invention.

All classes of Messrs. Moore and Moore's Pianofortes and American Organs—new or second-hand, from 18 guineas upwards to 96 guineas—are supplied on their Three Years' System, on the following easy and generous

TERMS.

After 3 years' hiring at low rates, varying from £1 11s. 6d. to £8 8s. per Quarter in advance (or from 10s. 6d. to 56s. per month, as preferred), the instrument becomes the absolute property of the Hirer.

The total thus paid never exceeds the price of the instrument: there are no extra charges.

Carriage free throughout the United Kingdom.

Tuning free within a radius of about 20 to 25 miles round London, and in Brighton, Hastings, Bexhill, Worthing, Southend, Chelmsford, etc., etc.

The Hirer can return the instrument at any time, or can make it his own in less than 3 years.

No deposit or guarantee is required.

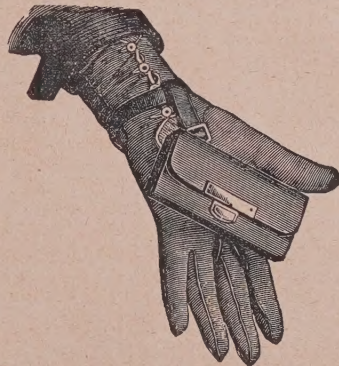
Illustrated Price List free on application to

MOORE & MOORE,

104 & 105, Bishopsgate-street Within, London, E.C.

THE THIEF

AND

THE "SAFE" PURSE.

A few days ago a Lady Nurse was walking in High-street, Islington, when a man snatched at her purse, but he did not get it, the purse remained SAFE in the lady's hand. It was one of the Hon. Mrs. Pery's 'SAFE' Purses, which prevents all danger of losing money while carrying it about.

It Cannot be Snatched from the Hand.

Of all Fancy Goods Warehouses. Prices 1s. to 42s., or post free 3d. extra, from

THE SAFE PURSE DEPOT,
7, WOOD ST., LONDON, E.C.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,

4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Reckitt's

Ask for it and
see that you get it.

Blue.

BOOKS OF LIBERAL THEOLOGY.

Books by Dr. Martineau.

- A Study of Religion, 2 vols. Price 15s.
 Endeavours after the Christian Life. Price 7s. 6d.
 Essays, Reviews, and Addresses, 4 vols., each 7s. 6d.
 Faith and Self-Surrender, 1s. 6d.
 Home Prayers, with Two Services, Price 3s. 6d.
 Hours of Thought on Sacred Things, 2 vols., each 3s. 6d.
 Studies of Christianity. Price 7s. 6d.
 The Seat of Authority in Religion. Price 14s.
 Types of Ethical Theory, 2 vols. Price 15s.

Books by Dr. Minot J. Savage.

- Jesus and Modern Life. 4s. net, by post 4s. 4d.
 Religion for To-day. 4s. net, by post 4s. 4d.
 The Evolution of Christianity. 4s. net, by post 4s. 4d.
 The Religion of Evolution. Price 6s. net, by post 6s. 4d.
 A Man. Price 4s. net, by post 4s. 4d.
 Social Problems. Price 4s. net, by post 4s. 4d.
 The Signs of the Times. 4s. net, by post 4s. 4d.

The Hibbert Lectures.

Cheap Edition. Price 3s. 6d. per volume.

- The Influence of Rome on Christianity. By M. ERNEST RENAN.
 The History of Indian Buddhism. By T. W. RHYS DAVIDS.
 National and Universal Religions. By Prof. A. KUENEN.
 The Reformation and Modern Thought. By Dr. CHARLES BEARD.
 The Influence of Paul on the Development of Christianity. By Prof. O. FLEIDERER.
 The Religion of Ancient Assyria and Babylonia. By Prof. A. H. SAYCE.
 The Influence of Greek Ideas and Usages on the Christian Church. By Dr. HATCH.
 The Origin and Growth of the Idea of God. By Count GOBLET D'ALVIELLA.
 The Origin and Growth of Religion, as Illustrated by the Religion of the Ancient Hebrews. By C. G. MONTEFIORE.
 The Bases of Religious Belief. By CHARLES B. UPTON, B.A., B.Sc.
 Christianity in its most Simple and Intelligible Form. By JAMES DRUMMOND, M.A., LL.D.

Books by Unitarian Writers.

- God and the Soul. By R. A. ARMSTRONG, B.A. Price 3s. 6d., by post 3s. 9d.
 The Significance of the Teaching of Jesus. By R. A. ARMSTRONG, B.A. Price 1s. net, by post 1s. 1d.
 The Pauline Benediction. By Dr. JAMES DRUMMOND, M.A. Price 1s. net, by post 1s. 2d.
 The Relation of Jesus to his Age and Our Own, being the Essex Hall Lecture for 1895. By J. ESTLIN CARPENTER, M.A. Price 1s. net, by post 1s. 2d.
 From the Old Faith to the New. By P. E. VIZARD. Price 1s. net, by post 1s. 3d.
 Courage and Cheer. By Dr. BROOKE HERFORD. Price 5s. post free.
 Immortal Life. By C. J. STREET, M.A. Cheap Edition. Price 1s. net, by post 1s. 2d.
 Songs of Praise. By A. N. Blatchford, B.A. Price 6d. net, by post 7d.
 The Ideals of Burns, compared with the Present Day Scottish Orthodoxy. By ALEX. WEBSTER. Paper, 1s.; cloth, 1s. 6d.

Books by Stopford Brooke, M.A.

- Christ in Modern Life. Price 5s.
 God and Christ. Price 5s.
 Jesus and Modern Thought. Price 1s.
 Short Sermons. Price 6s.
 Tennyson: his Art and Relation to Modern Life. Price 7s. 6d.
 The Development of Theology, as Illustrated in English Poetry. Price 1s.
 The Old Testament and Modern Life. Price 6s.
 The Spirit of the Christian Life. Price 5s.
 The Unity of God and Man. Price 4s.
 Theology in the English Poets. Price 5s.

Books about the Bible.

- The Bible. Its Origin, Growth, and Character. By J. T. SUNDERLAND, M.A. Price 6s. net, by post 6s. 4d.
 The Bible of To-day. A Course of Lectures. By J. W. CHADWICK. Price 4s. net, by post 4s. 4d.
 The Bible: What it is and is not. By JOSEPH WOOD. Price 1s. 6d. net, by post 1s. 9d.
 The Bible and its Theology. A Re-statement with reference to certain Bampton Lectures and recent works on Atonement and Inspiration. By Dr. VANCE SMITH. Price 5s., post free.
 Beliefs about the Bible. By M. J. SAVAGE, D.D. 4s. net, by post 4s. 4d.
 The New Bible and its New Uses. By J. H. CROOKER, 4s. net, by post 4s. 4d.

Books by American Writers.

- Nineteenth Century Questions. By Dr. J. FREEMAN CLARKE. Price 6s. net, by post 6s. 4d.
 The Chief End of Man. By GEORGE S. MERRIAM. Price 6s. net, by post 6s. 4d.
 Faith and Fellowship. By JOHN CUCKSON. Price 5s. net, by post 5s. 4d.
 Messages of Faith, Hope, and Love. By Dr. J. FREEMAN CLARKE. Price 4s. net, by post 4s. 4d.
 Power and Use. By J. W. CHADWICK. Price 2s. net, by post 2s. 2d.

New Tracts for the Times.

- The Larger Meaning of Unitarianism. By J. T. SUNDERLAND, M.A. Price 2d.
 Love and Prayer. By R. A. ARMSTRONG, B.A. Price 1d.
 Light for Bible Readers. By JOHN PAGE HOPPS. Price 2d.
 The Nicene Creed in a Novelette. By W. LLOYD. Price 1d.
 Reasons for Secession from the Church of England. By STOPFORD A. BROOKE, M.A. Price 2d.
 A Rational View of the Bible. By C. J. STREET, M.A. Price 1d.

The Essex Hall Year Book for 1898.

Containing a register of Unitarian, Free Christian, and other Non-subscribing Churches, a list of Missionary and other Societies, Colleges, and Trust Funds, and other useful information.
 Cloth, 1s. net; by post, 1s. 2d.

THE UNITARIAN POCKET ALMANAC & DIARY FOR 1898.

Tuck, gilt edges, 1s. net; by post 1s. 1d.

CATALOGUES OF BOOKS AND TRACTS SENT FREE ON APPLICATION.

PHILIP GREEN, 5, Essex Street, Strand, London, W.C.